

MANUAL

OF THE ARCHCONFRATERNITY

OF THE HOLY FACE

CONDITIONS

FOR BEING ASSOCIATED TO THE ARCHCONFRATERNITY

1° To be inscribed on the Register of the Oratory of the Holy Face ;

2° To receive the rule, with the certificate of admission ;

3° Every day, to recite, for the intentions of the Archconfraternity, in Latin or in English, a *Pater, Ave, Gloria* and the invocation : *Domine, ostende Faciem tuam et salvi erimus :* « Lord show us Thy Face, and we shall be saved , »

4° To wear a little effigy of the Holy Face, either on a cross, medal or scapular ;

5° To assist, in as for as may be possible, at the monthly meetings ;

6° To propagate, to the utmost of our power, the devotion to the suffering Face of Our Lord.



THE TRUE COPY
OF THE HOLY FACE OF OUR LORD JESUS CHRIST
WHICH IS PRESERVED
AND VENERATED VERY RELIGIOUSLY AT ROME
IN THE BASILICA OF SAINT PETER
AT THE VATICAN

MANUAL

OF

THE ARCHCONFRATERNITY

OF THE HOLY FACE

FOLLOWED BY

THE LITTLE OFFICE OF THE HOLY NAME OF GOD

BY

The Rev. Abbé JANVIER

Dean of the metropolitan Chapter of Tours, priest of the Holy Face.

WITH THE APPROBATION

of Mgr the most Rev. Archbishop of Tours.

Translated from the french

BY MRS. A.-R. BENNETT

TOURS

THE ORATORY OF THE HOLY FACE

8 rue Bernard-Palissy.

(*formerly rue Saint-Étienne*).

1887

APPROBATION

OF M[GR] THE ARCHBISHOP OF TOURS

Tours, 15th of april 1886.

We approve of and recommend to the pious faithful the *Manual of the Archconfraternity of the Holy Face.*

This collection of the special documents of the Archconfraternity, containing in addition, edifying reflexions, meditations and various pious and reparatory prayers, is very well suited for guiding the associates, enlightening them, and sustaining them in the practices wich have relation to the worship of the Holy Face.

The venerated Mr. Dupont, known in France and in foreign countries under the designation of *the Holy Man of Tours,* was the restorer of the worship of the Holy Face in our midst. His cherished memory, the examples and the traditions he bequeathed to us have been the means of inspiring the author of this manual, who is continuing in our sight, the fruitful and salutary work of his holy predecessor, with a generosity of soul corresponding to our desires and to the exceptional favours granted by Leo XIII happily reigning.

† GUILLAUME,

ARCHBISHOP OF TOURS

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PREFACE

The new Archconfraternity of the Holy Face requires a new Manual. We, therefore, present to our associates one which is furnished with the characteristic features that appear to be most suitable to it.

We have preserved the excellent reflections, the beautiful forms of prayer and the pious practises extracted from the writings of Mr. Dupont and of Sister Saint-Pierre, constituting the basis of

the former Manual which was drawn up solely for the use of a simple confraternity. We have however been obliged, in order to bring it into conformity with its present title, to subject it to important modifications required by the laws of our new rule; by the special object we desire to attain and by the new favours granted by the Sovereign Pontiff. Moreover, whilst reforming it, we have also considerably augmented it; for instance, we have added to it a Novena of Meditations which we have, for a long time past, been requested to give; a prayer entitled: « An honourable amends to the Holy Face, » intended to be used at the monthly meetings, acts of consecration and of reparation, and various other prayers on the same subject. Lastly, all the pious practices concerning the worship of the Holy Face, the leaflets of which are printed

and distributed in a separate form, are united together in this Manual and placed before the reader, each in the place most suitable for it. Hence, we here possess a real « Manual of the Holy Face » in a complete form and adapted to the needs of all the associates. We also purpose to detach from the body of the work, under the title of *The little Manual* everything that is essential under the various heads, and out of them to form a small book, costing very little, in order to be within the reach and to suit the convenience of all. In this way it will likewise be possible to procure in a separate form the *Little Office of the Holy Name of God,* which is so highly appreciated by many fervent Christians.

At the head of the present Manual, are a series of documents which may be termed official, and of which we have

had it at heart to give the text in all its integrity. These documents consist of the three most precious Briefs of the Holy Father, the Ordinance of the venerable Metropolitan of Tours, the petition addressed to Leo XIII, and several other documents connected with the origin and the very basis of the Archconfraternity. Our associates will be glad to have them at their disposition and before their eyes; they will see therein an authorisation which will increase their respect and confidence; moreover, in time of need, our zelators and our friends will discover in them a mine fertile in instructions and in information with regard to our institution.

The erection of an Archconfraternity of the Holy Face by the Sovereign Pontiff has been, in the times in which we live, a providential event of which time alone can reveal all the consequences. Let

us recapitulate the manner in which this important matter has been conducted; it is well that our associates should not be ignorant of it and that they should never forget it.

According to the customs of the Roman Court, the favour which we solicited could not be granted, excepting successively and by degrees; that is to say the power of aggregation would have been conceded to us, at first for our own diocese only, then later on for France, and some of the neighbouring countries, and finally, at the close of a certain lapse of time, for the rest of the world. It would have been a prolonged period of waiting during four or five years that we should have had to submit to, and it was believed at Rome that no other course was possible. Now, on the 15th of last September 1885, the cardinal prefect of the sa-

cred Congregation of Rites was present at an audience given by the Holy Father. His Eminence, who was kindly disposed towards us, thought that he was bestowing upon us a great favour by making it the subject of his first request, that the title of Archconfraternity should be granted to the whole of France: *Pro Gallia.* The Holy Father listened and reflected. What was it which at that moment passed through the mind and the heart of the Vicar of Jesus Christ? Had he an intuition of the good which the worship of the Holy Face was destined to produce? Did the holy man of Tours, whose cause has been begun, exercise over him an invisible and secret influence? Did the name of Tours, the remembrance of saint Martin, our *thaumaturgus,* inspire Leo XIII with an especial and favourable interest in us?

Therein lies the secret of God. What is certain is that the Sovereign Pontiff did not delay his decision; it was precise, absolute and plainly formulated: *Tam pro Gallia quam ubique*, « for the whole world as well as for France. » These great words were uttered on the 15th of September, the Octave of the Nativity of the blessed Virgin. The Brief was signed on the 1st of October, and arrived at Tours on Rosary Sunday. The promptitude with which we obtained everything at once, thanks to the unexpected benevolence of Leo XIII, was looked upon at Rome as a real miracle.

It is easy to perceive some of the dogmatic and moral consequences resulting from so striking a fact.

I

Firstly, in virtue of the new title of Archconfraternity attached to our Oratory, the city of Saint Martin receives by means of a species of canonical investiture, the priviledged place appertaining to it in the order of works of reparation, belonging to our times; it enters into full and legitimate possession of a sacred inheritance which it derives from the « holy man of Tours » and from the celebrated Carmelite, Sister Marie de Saint-Pierre. This family inheritance can never be taken away from it, it is a domain which henceforth is assured to it; it is guaranteed for ever by this sole fact that it has become the seat and the centre of the Archconfraternity « of the Holy Face », so called.

An archconfraternity, according to

the organisation of the Church, is possessed of great importance. Archconfraternities occupy the first rank, after the ecclesiastical hierarchy, the religious orders and the different institutions approved by the Holy See. They are sacred institutions, springing from the Holy See, endued with their own individual life, and having their own special legislation. If we glance over the Collection of Papal Bulls, we shall find in them a number of constitutions, of decrees and of pontifical ordinances relating to them, establishing or explaining their statutes, or defending and maintaining their privileges and their rites. Such is our beautiful Archconfraternity of the Holy Face; it is erected in perpetuity, *in modum perpetuum;* it participates in the duration, in the immutability of the Church herself; it is derived in a direct manner from the apostolic See.

It has, moreover, a characteristic which other archconfraternities do not possess, namely, a right of affiliation devoid of any restriction attached to it; its power of aggregating to itself similar confraternities embraces all the dioceses of all cities, all the different parts of the world: *ubique terrarum.* — Let then the town of Tours, amongst all the glories which decorate and enrich it, congratulate itself and let it deem itself happy to have obtained still another through the Holy Face. Let it not forget that it is indebted for it to Sister Marie de Saint-Pierre and to Mr. Dupont!

II

In the second place, the Pontifical Brief of the Archconfraternity casts a vivid illumination upon the devotion it-

self, it shows it to us in its true light. — No longer can it be said of the devotion to the Holy Face, — as some have formerly rashly insinuated, — that it is a new devotion, that it is local and private, that it is not suited to any, except to devout persons and to Religious. For we now behold it blessed, encouraged, and solemnly recognised by the Head of the Church. Our Statutes, as submitted to Leo XIII, are not conceived in vague and incomplete terms; they clearly affirm « the special worship of adoration and love, which has for its object the most Holy Face of Our Lord Jesus Christ »; they declare « the veneration of this adorable Face to be the great means of preventing and repairing the impious outrages committed against the Majesty of God, the divinity of Jesus Christ, and the authority of the Church » : expressions which per-

mit the crimes of free-masonry and of secret societies to be comprised amongst the objects of reparation; they adopt as their motto the invocation to which the Holy Father has attached sixty days of Indulgence: *Lord, show us thy Face, and we shall be saved;* lastly, they oblige the associates: 1st to wear an effigy of the Holy Face; 2ndly to propagate the devotion by all the means in their power.

Thus, by means of the special title which it bears, as well as by the essential particulars and the spirit of its rule, thanks to our Archconfraternity, we now possess what has never hitherto been seen elsewhere; that is to say, a pious Archconfraternity of the Holy Face, really and properly so called, which the Sovereign Pontiff has overwhelmed with signal favours, and has raised to the highest possible dignity.

Henceforth, each time that a public

or a private act of devotion towards the Holy Face is made, we may be sure of performing an eminently Catholic act of worship. You may then, pious associates, in all security and confidence, prostrate yourselves before this august picture; you may place yourselves, as it were, face to face with it; you may look at the adorable Face, study it, and contemplate it; you may by its means become penetrated, little by little, with an intimate knowledge of the spirit of Jesus and of his divine heart, and you may descend into the depths of the different mysteries relative to his birth, his life, his death and his resurrection; in these exercises of faith and love, you will be guided, not only by a sentiment of personal piety, but by the will and, so to say, by the finger of the Vicar of Jesus Christ. Under such a master, what treasures of light and of grace

may you not draw out of this heavenly mine? What fruits of benediction may you not receive as the recompense of your fervent contemplations!

III

In the third place, by virtue of the Apostolic Brief, the devotion to the Holy Face and the practise of Reparation are *united* in our Archconfraternity; they *complete* each other, and are, as it were, fused into one another. Henceforward, these two works no longer run the risk of being separated from one another in the mind of the faithful. The work of reparation, for instance, ceases to be isolated, and therefore, in a certain sense, defective, incomplete and subject to fall into disuse, as was the case formerly; it finds its

life, its fecundity and its most certain success in the worship of the Holy Face, above all, in the sorrowful Face of the Redeemer, which, in accordance with the communication made to Sister Saint-Pierre, ought to be at once the symbol and the means of reparation.

It is evident that, separated from the Holy Face, the reparations we offer to God for contemporary blasphemies and the profanation of Sunday, are in themselves imperfect and very insufficient. What human tears, in fact, even if they were to flow in torrents from the most penitent and the purest eyes, would suffice worthily to weep over the frightful crimes that are committed against the Sovereignty and the majesty of God? What humiliations and what voluntary sufferings on the part of the holiest souls would ever suffice to repair the sacrileges and other inexpres-

sible outrages invented by free-masonry and modern impiety! But in our Archconfraternity, appropriating to ourselves, in the name and through the authority of the Church, the merits of the Holy Face, and invoking it directly, we present it to the heavenly Father, we say to Him: « Look, O God, our Protector, behold our tears and our expiations, listen to our prayers and our sighs. *Protector noster, aspice, Deus.* But this is not enough. Are we worthy of ourselves to appease Thine anger? Look at the same time on the Face of Thy Christ. Behold the tears which flow from his penitent eyes; the wounds which cover his sacred cheeks! Listen to the cry for pardon which he addresses to Thee on our behalf, and forgive us! *Respice in Faciem Christi tui...* » We can understand how marvellously suitable this offering and this spectacle

are to disarm the Divine justice.— Such then is the power of the Reparation obtained through the Holy Face; such is the work which Leo XIII, in his profound wisdom, has approved and decorated with the title of an Archconfraternity.

IV

Lastly, the Holy Father, by establishing this Archconfraternity in our midst, gives thereby to our work the character of a great *Catholic union;* and he converts our humble Oratory into a centre of prayers and of reparatory adoration which extends its rays throughout the whole universe. This dear little sanctuary of the Holy Face! what a contrast with the modesty of its commencement and the simplicity of its original state! Formerly, within its narrow

limits, we remember how some few of the faithful used to come and timidly gather round a fervent servant of God in order to unite with him in prayer offered half aloud at an hour which had previously been agreed upon; those who could not be present at the meeting united themselves with it in spirit; whilst those who were prevented by distance from visiting the august picture desired to have a similar one in their homes. Prayers were offered for an infirm person, for some one who was sick or who asked to be cured, for a sinner who had been recommended to them. It was not a Confraternity; it was not even an association, but a simple union of secret and spontaneous prayers. And behold! at the present day, this same union of prayers and of homage to the Holy Face, the beginning of which was so little and so obscure, which commenced in an ordi-

nary room, in the parlour of a man of the world, attracts the notice and the benevolence of the Sovereign Pontiff! Through his apostolical authority, he, in a manner, adopts it, blesses it, sanctions it, consecrates it, and elevates it to the dignity and the preeminence of an Archconfraternity; he makes it a durable and permanent association to which he assigns no other limits than those of the extremities of the world, and the end of time!

Associates of the Holy Face, it is for us to derive for our own benefit all the consequences which result from so memorable an event. Let us respond to the intentions entertained by the Head of the Church, let us put to profit the favour which he offers us; let us make it fructify by means of the zeal and fervour it requires from us. Oh! if we are only faithful, what hopes may we not conceive? Salvation is in question; yes, the salva-

tion of society, the salvation of families, the salvation of souls! But the work of salvation is primarily a divine and holy work; it is associated both with the power of God and the cooperation of man. Remember, dear associates of the Archconfraternity, that in giving yourselves up to this work you have for cooperater the God-Man himself. You have in his Holy Face all that in him is most personal, most merciful, most amiable, most touching; you have the riches of graces and of merits acquired during his Passion by the grief and the ignominy of his adorable Face. Make the most of them in union with your brothers and sisters of the association who multiply and will continue to multiply in all the different portions of the globe. Take this manual, read it over again and again; be penetrated with the doctrine which it contains; appro-

priate to yourselves the sentiments and thoughts which it suggests; follow the beautiful counsels and the rules of conduct which it prescribes; let every one of us often repeat in the fervour of his soul: *I have prayed to and entreated Thy Face, O Lord; have pity on me according to thy promise, save me in Thy mercy; no, I shall never be confounded, because I have called upon Thee.*

Could the heart of the God-Man be insensible to such a concert of supplications, supported by so many acts of virtue? No doubtless! His merciful Face will be our powerful Advocate; he will send us that grace of salvation of which, at the present day, society has so great need, and which the sacred Scriptures promise us: *O Lord, show us Thy Face, and we shall be saved.*

P. Janvier.

MANUAL

OF THE HOLY FACE

PART I

OFFICIAL DOCUMENTS AND OBSERVATIONS

ORDINANCE OF MONSEIGNEUR THE ARCHBISHOP OF TOURS, FOR THE ESTABLISHMENT OF THE CONFRATERNITY OF THE HOLY FACE.

GUILLAUME-RENÉ MEIGNAN, through the mercy of God and the favour of the Holy Apostolic See, archbishop of Tours;

To all the priests and faithful whom the present ordinance concerns, greeting and benediction in our Lord Jesus Christ.

Considering that a picture of the Holy Face of our Lord, being an authentic fac-simile of the veil of Veronica preserved at Rome, has been for the last thirty three years exposed in a public chapel in our archiepiscopal city;

That it is the object of an ever increasing devotion which attracts pilgrims from all parts of the world;

That spiritual and temporal graces of every kind are being daily obtained in presence of it, by means of prayers, many of which graces are deemed to be miraculous;

Desirous of favouring this devotion, which we look upon as being a very suitable means for developing true and solid piety, by causing the person and the mysteries of the life and passion of our Lord Jesus Christ to be better known and loved more ardently, and at the same time considering it to be a salutary and very efficacious remedy for the cure and reparation of the evils by which our contemporary society is afflicted, such as indifference in matters of religion, the profanation of holy things, the sacrilegious impiety of free thinkers and freemasons;

We have resolved and decided upon the following measures:

I. That there shall be established at Tours a Confraternity of the Holy Face in the Oratory called by that name;

II. That the statutes of the Confraternity shall be approved according to the form in

which they are registered in the accompanying document (1);

III. That the said Confraternity, or association, being thus canonically established, shall enjoy all the indulgences and other spiritual graces with which it may be favoured, whether in virtue of our ordinary powers, or whether in virtue of the plenary authority of the Holy Apostolic See.

In consequence, we will and command that the present ordinance, serving as a foundation for the above named association, shall be preserved in the archives of the Oratory of the Holy Face and transcribed, together with the other title deeds, in the register of the Confraternity.

Given at Tours, in our archiepiscopal palace, under our signature, our seal and the signature of our Secretary general.

The twenty fifth day of the month of October, being the eve of the patronage of the most holy Virgin, in the year of grace 1884.

✝ GUILLAUME-RENÉ, *Arch. of Tours.*

Place of the seal.

✝ By command:

J. SELLIER,

Canon., Secretary general.

1 See later on, the text of the Statutes, p. 52.

FIRST BRIEF OF THE HOLY FATHER

ACCORDING SPECIAL INDULGENCES TO THE CONFRATERNITY OF THE HOLY FACE

(Translation.)

Leo XIII pope.

For a perpetual remembrance.

Having learnt that, in a public Oratory of the town of Tours, dedicated to the Holy Face of our Lord Jesus Christ, there exists a pious association of the faithful, legitimately established under the title of the Holy Face :

In order that this association may receive great increase day by day ;

Putting all our confidence in the mercy of Almighty God, and in the authority of his blessed Apostles Peter and Paul, we grant :

I. To each and all the faithful of both sexes who shall enter into the said association, a *plenary indulgence* and the remission of all their sins on the first day of their entrance into the association, on condition that, being truly contrite and having confessed, they shall receive the most holy Sacrament of the Eucharist.

II. To such as shall have been already inscribed, or who shall be successively inscribed in the aforesaid association, a similar *plenary indulgence* at the article of death, provided that, being truly contrite, they confess and communicate, or if unable to do so, they at least, in a contrite spirit, devoutly invoke with their lips, or if that be not possible, with their heart, the Holy Name of Jesus.

III. To all and each of the brethren and sisters who are already, or who shall henceforward become members of the said association, a *plenary indulgence* on the feast of Saint Peter, the prince of the apostles and the principal patron of the Confraternity, whether it be on the day itself of his feast, or at their pleasure on one of the seven days immediately following, provided that, being truly penitent, and having confessed and communicated, they devoutly visit the above mentioned Oratory, and that they there piously offer to God prayers for the concord of christian princes, the extirpation of heresies, the conversion of sinners and the exaltation of holy mother Church.

IV. To the same persons, a similar *plenary indulgence* every year, on a day which must be fixed by the Ordinary, provided that they visit

the above named Oratory fulfilling the conditions already mentioned, from the first vespers of that day to the setting of the sun (1);

In addition, we grant to the same members of the faithful, according to the usual form of the Church, an *indulgence of sixty days* for the remission of penances which have been enjoined upon them, or which they have merited on any occasion whatever:

I. Each time that, having at least a contrite heart, they shall devoutly assist at some pious exercise in the above named Oratory;

II. Each time that they shall piously kiss the sorrowful Face of Christ, the distinctive sign of their Confraternity, whether it be sculptured, or whether it be engraved or impressed upon a cross or a picture, adding this invocation: *Lord, show us thy Face, and we shall be saved;*

III. Lastly, each time that they shall perform some other pious, or charitable act, in conformity with the object of their Confraternity.

We grant in the Lord, that all and every one of these Indulgences, remissions of sins and dispensations of penance, may be applied, by

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1 The day fixed at Tours by the Ordinary is Passion Sunday.

way of suffrage, to the souls of the faithful who have departed out of this world united to God through charity.

These presents have a value in perpetuity for the future.

Given at Rome, near St Peter, under the ring of the fisherman, the 9th of December 1884, being the 7th year of our Pontificate.

Place of the seal.

✝ For Monseigneur Cardinal Chisi,
O. Princhieri, *substitute.*

Examined and certified:

Tours, 16th December 1884.

Durand, *vic. gen.*

SECOND BRIEF OF THE HOLY FATHER

(Translation.)

Leo XIII pope.

For a perpetual remembrance.

We have been informed that, by our apostolical letters, dated the 9th of December 1884, plenary and partial Indulgences were accorded

to the pious Confraternity of the Holy Face, canonically established in the town of Tours. The said Confraternity has now addressed a petition to us, requesting that, for the greater spiritual good of the faithful and the salvation of souls, we would deign to enrich it still more by fresh treasures of celestial gifts. Therefore acceding to this pious request and being charged to open with tender charity the heavenly treasures of the Church, in order to promote the faith of our people and the salvation of souls;

I. We mercifully grant in the Lord, every year, on the day of the feast of the Transfiguration of our Lord Jesus Christ, or on any one of the days of the octave which may be fixed upon, a *plenary indulgence* and the remission of all their sins to the faithful who are now, or who may henceforth become members of the above named Confraternity, provided that being sincerely penitent, and having confessed and communicated, they shall devoutly visit the public Oratory dedicated to the Holy Face in the town of Tours, and that they there pray for the concord of christian princes, the extirpation of heresies, the conversion of sinners and the exaltation of holy mother Church;

II. Moreover to the same faithful, who, on any

day whatever of the year which they shall choose, shall make a pilgrimage to the Oratory, whether in groups or singly, and shall there devoutly visit the picture of the Holy Face, and shall receive holy Communion and shall pray there in the manner stated above, we also grant, in the Lord, once a year, a *plenary indulgence,* and the remission of all their sins;

III. In addition, to the same associates, who, being at least of contrite heart, shall assist at the monthly meeting of the Confraternity, held either in the above mentionned Oratory, or in any church whatever, we remit in accordance with the usual form, *seven years and seven quarantines* of the penances which may have been enjoined upon them, or which are otherwise obligatory upon them, in any manner soever.

IV. We also consent that all and each one of these Indulgences, remissions of sins and dispensations from penances, may be applied, by way of suffrage, to the souls of the faithful who have departed from this world, united to God, by charity.

V. Lastly, by the tenour of these presents, we give to the above mentioned associates the faculty, if the weak state of their health

prevents them from visiting their Oratory, in order to gain the *plenary or partial indulgences*, the power, freely and lawfully, with the permission and according to the judgment of their confessor, to change this act of piety for some other good work.

These presents are valid for seven years only.

Given at Rome, near St Peter, under the seal of the fisherman, the 30th March 1885, being the eighth year of our Pontificate.

Place of the seal.

✝ Cardinal LEDOCHOWSKI.

Examined and permitted to be executed:

Tours, 22nd April 1885.

J. BUISSON, *vic. gen.*

PETITION ADDRESSED TO THE HOLY FATHER

TO ENTREAT OF HIM

THAT

THE CONFRATERNITY OF THE HOLY FACE AT TOURS

MAY BE ESTABLISHED AS AN ARCHCONFRATERNITY

(Translation.)

Most Holy Father,

Pierre Janvier, priest, and the dean of the chapter of the metropolitan church at Tours, and director of the Confraternity of the Holy Face, prostrate at your feet, humbly presents to you the following petition.

In the town of Tours, there exists a sanctuary which the deceased archbishop, Mgr Colet, of pious memory, on the 29th June 1876, being the feast of the apostle St Peter, solemnly constituted to be a public chapel, in order to favour the devotion to the most Holy Face of our Lord Jesus Christ, already existing in that place. There, in fact, since the year 1851, fervent christians, therein following the example set them by a great servant of God, Mr Léon Dupont, offered a worship of adoration and prayer to the Face of our Lord, outraged in

his passion, before a picture of that Holy Face, being a faithful representation of the true effigy preserved at the Vatican.

This pious devotion, so conformable to what has been performed from time immemorial in the Church of Rome with regard to the veil of Veronica, has, in our days, been deemed particularly suitable for exciting in our souls a more lively and more tender love to our suffering Lord, and a more ardent and efficacious zeal to repair the outrages inflicted in every place on his adorable person.

Therefore, this sacred devotion, entering, as of itself, into all hearts, has, by little and little, become popular. During the lapse of thirty four years, it has extended not only throughout France, but in Belgium, in Holland, in Switzerland, in England, in Canada, in the United States of America, in Spain, in Italy, in Germany, as far as the centre of Asia (at Bagdad and Mosul), as far also as the extremities of the east (at Shang-Hai and at Saigon); and everywhere pious laymen, eminent priests, holy religious, pastors and theologians, bishops and archbishops, welcome it, favour and propagate it.

Now the public Oratory at Tours, commonly called « the Oratory of the Holy Face », has

been and still is the starting point of this providential movement of faith and of piety towards the divine Face of the Redeemer. Consequently, it is a centre which is frequented, and already celebrated, and to which pilgrimages of penance and expiation are daily made from all parts. Many come there to pray, priests celebrate there the holy mysteries, the faithful assist at mass and communicate there; the conversion of sinners is asked for, the cure of the sick and success in affairs; above all, efforts are made, especially on certain days, to offer to the heavenly Father, in presence of the Face of his divine Son, a worthy homage of reparation, in order to appease his justice, irritated as it is by so many crimes, blasphemies and profanations committed in our days, and to avert the chastisements by which we deserve to be struck. God, it appears, looks with a favourable eye on these supplications and deigns to grant these prayers; spiritual and temporal graces of all kinds are often obtained; in proof of which the walls of the sanctuary of the Holy Face are decorated with numerous tablets of marble given as ex-votos, and the altar is surrounded with crutches and sticks left there by lame persons and by the infirm who have been cured.

So great is the influx of those who come to pray there, that, for the last eight years, the archbishop of Tours has been obliged to establish a new sacerdotal society which is designated as that of « the Priests of the Holy Face », with the special mission of serving the said Oratory, and of responding to all the needs of the faithful who frequent it. These priests are in daily communication with the pastors of parishes, the superiors of communities, the faithful of all ranks and conditions, who address themselves to them from all parts, directly or by letters, in order to solicit recommendations for prayers and to have the means of establishing or propagating, in their neighbourhood, the same salutary devotion.

Since they have been set apart for this work, these priests state that, in the course of eight years, they have sent to different places more than twenty thousand engravings, being authentic fac-similes of the Veronica of the Vatican; that all these effigies have been asked for in a spirit of faith, of veneration and of love for the sorrowful Face of our Lord; and that the greater proportion of them, exposed as they are with lamps burning before them in cathedrals and parish churches, or in the chapels of communities, have become, as is

the case at Tours, the object of a similar worship and often the source of great graces.

In order to direct aright this devotion, which is daily on the increase, and in order to make it produce all the fruits to be desired from it, a pious association, regularly established in proper and due form, has been deemed necessary. For a long time the minds of many have been disposed to it and a Confraternity having its special title, its organisation and its own statutes was demanded for the worship of the Holy Face. This desire was realised, most happily and to the great joy of the faithful, by our present venerable archbishop, the Right Rev. Mgr Meignan, through an ordinance dated the 25th October 1884. This archiepiscopal ordinance, with the statutes or rules which it approves and which depend upon it, has already been placed before His Holiness, who deigned, by apostolical letters of the 9th of December 1884, and the 30th of March 1885, to grant to the Confraternity of the Holy Face precious plenary and partial indulgences.

The joy and pious consolation which these first favours of the Holy See have been the means of bestowing upon priests and the faithful are incredible. Several thousands of persons hastened to inscribe their names in the register

of the Confraternity, and continue daily to do so. Confraternities, known by the same title, adopting the same statutes and pursuing the same object, have been canonically established. In addition, there has been formed, during several years past, in different places, analogous associations or confraternities in honour of the Holy Face, which are already more or less united with us, and will be disposed to affiliate themselves canonically to our Confraternity as to a centre, if we obtain this permission.

If pastors and the faithful show so much fervour and zeal for the devotion to the Holy Face and the Confraternity consecrated to it, it is because they see the precious advantages which result from it for the glory of God, the consolation of the just, the conversion of sinners and, above all, the expiation of sacrileges, of profanations and of other crimes with which the world is at this moment inundated by hell. For the express object proposed by the associates of the Confraternity in honouring the sorrowful Face of the Saviour Jesus is that of hindering, or at least of repairing the inexpressible outrages which blasphemers, free thinkers and free-masons inflict on the majesty and sovereignty of God, on the divinity of our Lord Jesus Christ and the authority of the

Church. It is evident that these most desirable effects would be obtained in a still surer and more widely diffused manner if the association at Tours, the cradle and centre of an ancient devotion and one ardently embraced now as a means of reparation in these our times, had the power of canonically aggregating and attaching to itself, by still closer and more sacred links, the multitude of associates spread over all parts of the universe. There would result from it, in all probability, under the banner of the sorrowful Face of the Redeemer, a great and strong unity of minds and hearts, which would favour the need so keenly felt of prayer and expiation, and which would advantageously fight against the demon of impiety and his members, united together by the hatred of all that is good.

These then are the reasons, most Holy Father, why we petition Your Holiness to deign to grant to this association of the Holy Face, established at Tours, the title and the privileges of an Archconfraternity, in such a manner that it may possess the power of aggregating to itself all other associations of the same title, already established, or which shall hereafter be established, and to communicate to them all the indulgences, with which it has

been or shall be itself enriched by the holy apostolic See.

P. Janvier

Tours, 1st September 1885.

We earnestly recommend this petition to Your Holiness; we consider it to be entirely worthy of your paternal benevolence, and we are persuaded that the favour demanded responds to numerous and deep seated needs, and that if you deign to grant it according to your wonted goodness, it will contribute in an admirable and powerful manner to augment the knowledge and love of our divine Redeemer in the souls of men; devotion to the interests of his worship and his honour, and above all zeal for the reparation of the crimes which so grievously outrage the dignity of his adorable Person and the authority of his holy Church.

Guillaume-René,
Archbishop of Tours.

To this petition, thus recommended by the archbishop of Tours, were attached a series of special recommendations inscribed in the following order:

FRANCE

His Em. cardinal Guibert, archbishop of Paris.
His Em. cardinal Caverot, archbishop of Lyon.
His Em. cardinal Desprez, archbishop of Toulouse.
Mgr Place, archbishop of Rennes.
Mgr Fonteneau, archbishop of Albi.
Mgr Le Coq, bishop of Nantes.
Mgr Catteau, bishop of Luçon.
Mgr Dabert, bishop of Périgueux.
Mgr Marpot, bishop of Saint-Claude.
Mgr Caraguel, bishop of Perpignan.
Mgr Sourrieu, bishop of Châlons.
Mgr Bourret, bishop of Rodez.
Mgr Besson, bishop of Nîmes.
Mgr Becel, bishop of Vannes.
Mgr Laborde, bishop of Blois.
Mgr Le Hardy du Marais, bishop of Laval.
Mgr Bellot des Minières, bishop of Poitiers.
Mgr de Dreux-Brézé, bishop of Moulins.
Mgr Denéchau, bishop of Tulle.
Mgr Fava, bishop of Grenoble.
Mgr Dennel, bishop of Arras.

FRANCE

(*sequel*)

Mgr Lebreton, bishop of Le Puy.
Mgr Gay, bishop of Anthédon.
The abbots of La Trappe, assembled in chapter.
Dom Couturier, abbot of Solesmes.
The Superior general of the Lazarists.
The Provincial of the Capuchins.
The Provincial of the Dominicans.
The Superior of the great Seminary at Versailles.

BELGIUM

Mgr Bracq, bishop of Ghent.
Mgr Doutreloux, bishop of Liege.
Mgr Bélin, bishop of Namur.

ITALY

Mgr Salvaj, bishop of Alexandria.
Mgr the bishop of Teano.
Mgr the bishop of Muro.
Mgr the bishop of Acireale.
The Superior general of the Redemptorists.

SPAIN

Mgr the bishop of Calahorra.
The Provincial of the Carmelites.

SWITZERLAND

Mgr Mermillod, bishop of Lausanne and Geneva.

AUSTRIA

Mgr Strossmayer, bishop of Agram.
The Superior of the Seminary of Gran.
The Reverend the Father Abbot of Beuron.

ENGLAND

His Eminence Cardinal Manning, archbishop of Westminster.
Mgr Bagshaw, bishop of Nottingham.

IRELAND

Mgr Duggan, bishop of Clonfert.

UNITED STATES OF AMERICA

His Eminence Cardinal Mc Closkey, archbishop of New-York.
Mgr Gibbons, archbishop of Baltimore.
Mgr Elder, archbishop of Cincinnati.
Mgr Keane, bishop of Richmond.
Mgr Neraz, bishop of San-Antonio (Texas).
Mgr Jansens, bishop of Natchez.
The Fathers of the Sacred Heart at Watertown.

CANADA

Mgr Taschereau, archbishop of Quebec.
Mgr Colin, the superior of the seminary of Saint Sulpice at Montreal.

COLONIES

Mgr Colombert, bishop of Samosate, vicar apostolic of French Cochinchina.
Mgr Gouin, archbishop of Port of Spain at Trinidad (West Indies).

BRIEF

OF HIS HOLINESS POPE LEO XIII

ESTABLISHING

THE ARCHCONFRATERNITY OF THE HOLY FACE

(Translation.)

LEO XIII Pope.

For a perpetual remembrance.

According to the usages of Roman Pontiffs, our predecessors, we are accustomed to decorate and enrich with special honours and privileges the pious associations instituted for the practise of works of piety and charity. Our well beloved sons, the directors and associates of the pious Confraternity known as that of the Holy Face, canonically established in the sanctuary of the same name, in the town of Tours, and enriched by us and the holy See with numerous privileges, have expressed to us the desire, that making use of the plenitude of our apostolic power, we should honour his as-

sociation with the title of Archconfraternity and with the preeminence which is its due.

Desirous of giving to each and all of those in whose favour these letters are delivered a special mark of our benevolence, and only as regards the present case, considering them as absolved, and to be absolved from all sentences of excommunication and interdict, and from all the censures and ecclesiastical penalties which they may have incurred and which may have been inflicted on them in any manner or for any cause whatsoever, we, by our apostolical authority, in virtue of these presents, establish and constitute as a perpetual Archconfraternity, with the accustomed privileges, the so called Confraternity of the Holy Face, established in the town of Tours. And by the same our authority, in virtue of these letters, we concede and grant in perpetuity, to the directors and colleagues present and future of the Archconfraternity, the power, validly and lawfully, to aggregate to itself, throughout the whole world, excepting in our glorious city, all the other Confraternities existing in the same name and having the same object, observing always the form prescribed by the Constitution of Pope Clement VIII, our predecessor of happy memory, and the other apostolical

ordinances drawn up on this subject, as well as to communicate to all and each the Indulgences, remissions of sins and dispensations of penance, which have been granted by the holy apostolical See to the association so erected by us into an Archconfraternity, and which are susceptible of being communicated to others.

We decree that our present letters shall be, for the present and the future, fixed, valid and efficacious; that they shall obtain and possess their full and entire effects, that they shall fully favour all and for all, whom they concern and shall concern hereafter in accordance with what has been previously enumerated, and shall be judged and defined by ordinary judges and delegates, whoever they may be, even the auditors of the suits of the apostolic Palace, the Nuncios of the holy See, the Cardinals of the holy Roman Church, even legates *a latere* and all other personages, whatever their dignity and their power may be; entire power and authority to judge and interpret otherwise being withdrawn from them in general and in particular, so that if any one, whatever be the authority with which he is invested, attacks any of these clauses knowingly or through ignorance, his act shall be null and void.

And this notwithstanding the Constitutions and Apostolic ordinances, and, in as far as is necessary, the statutes, customs and uses contrary to the above named Confraternity and all others soever, even when they have been confirmed by apostolic oath or any other decision whatever.

Given at Rome, near St Peter, under the ring of the fisherman, the 1st day of October 1885, being the eighth year of our Pontificate.

Place of the seal.

† Cardinal LEDOCHOWSKI.

Examined,

We command its execution and use.

GUILLAUME-RENÉ,
Archbishop of Tours.

Place of the seal.

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PASTORAL LETTER

OF Mgr THE ARCHBISHOP OF TOURS

TO THE CLERGY AND THE FAITHFUL OF HIS DIOCESE

ANNOUNCING THE ESTABLISHMENT

OF

THE ARCHCONFRATERNITY OF THE HOLY FACE

IN THE TOWN OF TOURS

VERY DEAR BRETHREN,

We desire to make you acquainted with the very distinguished favour which the Holy Father has just bestowed upon one of our most cherished and interesting associations; namely, the Confraternity of the Holy Face. By a brief dated the 1st October 1885, Leo XIII, at our request, has deigned to raise to the dignity of an Archconfraternity, throughout the whole Church, the diocesan association known under the name of the Confraternity of the Holy Face. You will at once understand the high importance of this solemn act and the great development which it will obtain in the future for our as-

sociation, now that it has been thus blest and glorified. Our first duty is that of gratitude towards God and the successor of Saint Peter. We eagerly seize upon this opportunity in order to recall to your remembrance the spirit and the excellence of the devotion to the Holy Face, of which Tours is henceforth, after Rome, the principal seat.

I. — This form of worship rendered to Jesus Christ, you know, very dear brethren, is not new in the Church. It is attached to the dogma of the Incarnation, it dates back to the advent of the Son of God in the world. The first persons who contemplated and adored the divine Face of Jesus were Mary, Joseph, the shepherds, the magi, the disciples, and the apostles. When the people, suspended from the lips of the Man-God, admired the wisdom of his doctrine and said: « How came this man by all these things (1)? » they were, at the same time, impressed by the incomparable charms of his eloquence, the grace of his teaching, the accent of his voice, and, above all, by the aspect of his adorable Face, « upon which, says St Jerome, shine the rays of divine majesty (2).» For this Face, ac-

1 Mark, VI, 2.

2 *Divinatis majestas lucebat in facie.* (S. Hieron. in Math., III, 106.)

cording to the learned and pious Origen, being turn by turn sweet and severe, merciful and terrible, assumed different aspects according to the interior dispositions of those who were in its presence; it wore an expression of benignity and tenderness towards the little children, but it terrified the sellers in the Temple. The glories of Tabor, the dolours of the Passion, reflected upon the divine Face, have been at all times the ravishing object and the subject of contemplation of noble hearts and of elect souls, such as the Augustines and the Bernards, the Gertrudes and the Mechtildes. The sublime act of a holy woman, wiping with her veil the Holy Face of Jesus, bowed beneath the weight of His cross on the path of Calvary, has always been famous; it has inspired painters and artists, and it forms the subject of the 6th station of the Way of the Cross, reproduced under so many touching forms.

It would take too long to enumerate the riches of science and of piety which the Scriptures, the Fathers, tradition, theology and history, offer to us in favour of the worship so legitimately due to the Face of our beloved Redeemer. Let it suffice us to remark that this sacred worship is preserved by an uninterrupted tradition, and from time immemorial has

been practised publicly in the basilica of Saint Peter at the Vatican; it is also well known with what jealous care, the Pontiffs, from age to age, have watchfully guarded the veil of Veronica, which the Eternal city still esteems as one of its most precious treasures.

II. — Struck by these considerations, a pious christian, belonging to our city of Tours, conceived, in 1851, the idea, into which enlightened priests and many fervent souls soon entered, of applying the worship of the sorrowful Face of Jesus Christ to the reparation of blasphemies, of infidelity and of other forms of impiety which are the grief and dishonour of the age in which we live. The ever increasing progress of scepticism, the ravages occasioned by evil doctrines, the destructive projects of secret societies have contributed to revive and to extend more and more amongst us the sense and the need of expiation, and, consequently, the salutary worship in question.

Let the world but turn towards the Face of the Christ, let it but read therein the divine teachings It gives us, let it meditate upon the lessons It presents to us, and it will quickly acquire the knowledge of its errors, it will repent on discovering in the features of the suffering Jesus, in the wounded and outraged Face

of the Saviour, at once His love and the precursory signs of His justice. The Holy Face, which will render it sensible of the wrong it has done and which will make it understand its offences, will inspire it with compunction of heart. The faithful will then offer to God the homage of their faith and the tribute of their reparations.

At the present day, God is everywhere forgotten; He is often denied and blasphemed. By how many crimes is not his anger provoked! His sovereignty, His authority over families and over nations, His providence, each one of His essential perfections is misunderstood and shamefully trodden under foot by an impious sect which desires to annihilate His very name, which it no longer pronounces and which it banishes even from the lips of little children. The person of Jesus Christ, His life, the ineffable countenance of the Incarnate Word, our deliverer and our Saviour, the everliving summary of the Redemption, the mirror which reflects it in all its entirety, what is it for the majority of men? A cold historical souvenir, sometimes a myth, always a troublesome reproach. Hence it arises that Christ is insulted, that He is outraged, that His Name is shamefully scoffed at as in the days of the Jews who

crucified Him. When the crucifix and the pictures of Saints are removed from schools, is it not because of a desire to efface the celestial impression of the adorable Face of Jesus, engraved by christian mothers in the hearts of their children?

What remedy can be applied to so great an evil? How can the battle best be fought, at one time against such ignorance, at another against such forgetfulness, at yet another against such outrages? From the very beginning of christianity the great apostle who made the light of the gospel to shine forth in the midst of the darkness of paganism pointed out the remedy. The goodness and kindness of God our Saviour has appeared, he exclaimed: *Benignitas et humanitas apparuit salvatoris nostri Dei* (1). At the present day, in these our wretched times, in which a species of paganism, worse than the ancient, has shown itself, behold this luminous Face, at once divine and human, of our God Saviour is presented to us. Already it has suffered for love of us the ignominies and the wounds of the Passion; now, a powerful advocate in Heaven, it pleads our cause before its Father; at the altar, in the sacrament of the

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1 Tit. III, 4.

Eucharist, although hidden and invisible, it is really present, looks at us, smiles at us, blesses us and protects us. Let us turn towards it with confidence; let us picture it to ourselves, let us question its divine physiognomy; let us show it under all its different aspects to the heavenly Father, irritated by our offences. « O God! look on the Face of thy Christ.... Father, forgive : » *Respice in Faciem Christi tui* (1)... *Pater, dimitte* (2). Let us present it to men, to sinners, to those who curse and outrage it; its tears, its sweat, its unalterable patience, its invincible love, possess the power of disarming the most rebellious and touching the most hardened; in its presence, we trust, they will fall on their knees, and will strike their breasts, and will return to the knowledge and the love of their God.

Such is, in fact, the aim of the devotion to the Holy Face: to touch the heart of man, to arrest the arm of God. And what efficacity must it not possess in order to attain this twofold and so desirable object? It renders sensible to us all that is most touching and most penetrating in the adorable person of the Incarnate

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1 Ps. LXXXIII, 10.
2 Luc, XXIII, 34.

Word; of Him whom the prophets styled at once « the man of sorrows », and « the most beautiful among the children of men ». It shows him to us under the most merciful and the most amiable of his aspects. *It is by the countenance,* say the Scriptures, *that man is discerned and makes himself known* (1). In our Lord, who possessed our human nature in all its perfection, his Holy Face was the most pure mirror of his soul, the vivid and sweet expansion of his heart, the visible expression of his intimate thoughts and of his most tender affections. Thus, the worship of his divine Face, although it is distinct and special, is intimately attached to the devotion to the Eucharist, and to that of the Passion. Without being confounded with these great devotions, which are so eminently catholic and so strongly recommended, it lends them a useful aid; it completes them, illuminates them, tends to render them, at least in the case of many souls, more sensible, more attractive and more fruitful; by them, and in union with them, it helps fervent souls to enter more easily into meditation on the mysteries and the love of our Lord; it thus disposes the faithful to the

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1 *Ex visu cognoscitur vir.* (Eccle., XIX, 26.)

most generous and the most heroic acts of penitence and reparation.

III. — These considerations, which we have only lightly touched upon and which it is not necessary to enter into more deeply, had struck us for a long time past, my very dear brethren; and they determined us to establish in the chapel of the Holy Face a special Confraternity, distinct from all those already existing, and having statutes of its own. Making use of our power as Ordinary, we realised this our idea by means of an ordinance dated the 25th of October 1884, and we canonically established in our archiepiscopal city a Confraternity of the Holy Face, properly so called.

On two different occasions the new Confraternity presented itself at Rome before the Holy Father, in order that he might condescend to bless it, to approve it and to enrich it with indulgences. His Holiness deigned to do so: the first time, by a Brief dated the 9th of December 1884, and a second time, by another Brief dated the 30th March 1885. Lastly, quite recently, by a third Brief dated the 1st October of the present year, crowning all his previous favours, acquiescing with singular benevolence in the humble request which had been addressed to him on the subject, our Holy Father, Pope

Leo XIII, declared that he had raised the Confraternity of the Holy Face to the rank of an Archconfraternity, and together with this title had conferred upon it the preeminence, the rights and all the privileges attached to the title. The intention of His Holiness is that there should be no restriction and no limit assigned to it; it is in perpetuity and for all the countries of the world, wherever they may be, *ubique terrarum,* he also grants to the said Archconfraternity, the power of aggregating to itself other associations of the same kind and of communicating to them the privileges it enjoys itself, as well as the indulgences and other spiritual favours with which it has already been, or may hereafter be enriched. This concession is the largest of any which, in similar matters, it is possible to obtain from the Holy See.

We confess, very dear brethren, that we most certainly neglected nothing in order to sustain and strengthen the petition presented to the Holy Father. Nevertheless a success so prompt and so complete has overpassed all that we expected; it can only be explained, so we are told from Rome, by an unexpected intervention of divine Providence, and by the express will of Leo XIII, arising from his desire

to obtain a compensation for the trials he has suffered and which have touched him deeply.

Our gratitude is therefore equal to our admiration and our joy. You will partake it, very dear brethren; in the presence of God, you will share in the sentiments with which we are filled towards the august and well beloved Pontiff who has given us a new and touching mark of the paternal interest he takes in our metropolitan church. For you understand that the honour done to the Oratory of the Holy Face is reflected upon our archiepiscopal city and upon the whole of our diocese. We have now, in our midst, at a few steps from the ancient tomb of our great miracle worker, a new centre of divine love, a centre of adoration and of acts of reparation, recognised and authorised by the Vicar of Jesus Christ, enriched by him with exceptional distinctions and precious indulgences. The modest sanctuary, in which during twenty five years he prayed, whom the popular voice styled the holy man of Tours, had already attracted the attention of France and of the most distant countries; pilgrims continually flocked thither, singly or in groups, from different countries. At the present day, the finger of the Sovereign Pontiff itself points out this holy place to the whole Church, and assigns

it, during all coming centuries, a place apart, amongst those which are the most favoured of such resorts. Towards this spot will henceforth turn in full assurance, from all parts of the world, the eyes and hearts of those who desire to venerate the sorrowful Face of Christ, and in it to find a means of preservation and salvation. *Show us thy Face, o Lord, and we shall be saved* (1). This suppliant cry of the Prophet king, issuing from the Oratory where Mr Dupont so often uttered it, in the recollection and the fervour of prayer, will be rechoed from the farthest extremities of the universe, the benign words of the Sovereign Pontiff will accompany it, and guarantee its salutary effect.

IV. — We are touched, very dear brethren, we thrill with joy at this thought; salvation may come, or at least it may be powerfully helped on by the Holy Face! and it is in our midst that the worship of it has been specially blest by Leo XIII! How would it be possible for our heart not to be filled with consolation and hope? How, in this characteristic of an

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1 *Domine, ostende Faciem tuam, et salvi erimus.* (Ps. LXXIX, 4.) — The Holy Father grants sixty days of indulgence to those who recite these words and devoutly kiss a picture of the Holy Face.

amiable Providence, would it be possible for us not to see a great blessing granted to our episcopate? The association which was necessarily endued with an isolated and restricted character finds itself aggrandised and confirmed by a memorable act of the Sovereign Pontiff. By decorating it with the title and the honour of an Archconfraternity, possessing the power of affiliation throughout the whole world, Leo XIII gives to the devotion of the Holy Face a principle of vitality and expansion, which it did not hitherto enjoy; a kind of apostolic sanction which renders it worthy of being recommended to the pastors and the faithful of the universal Church.

For the sake of these motives, very dear brethren, we exhort you to enter, as far as shall be possible to you, into so generous and opportune intentions. Let us honour, let us more than ever love the Holy Face of our Lord; let us offer it a frequent homage of praise and reparation. Hasten to solicit your admission amongst the associates of the Archconfraternity; it is for us to be the first to give an example of eagerness and zeal; to profit by the graces of which we here possess the centre and the source. Those amongst the clergy who may judge it expedient to establish the association

in their parish churches will readily obtain from us all the necessary authorisations. At their request we will deliver to them an ordinance of establishment which will permit them to receive, from the director of the Archconfraternity, a diploma of aggregation, giving a right to the indulgences and other spiritual favours.

We leave to the director of the Holy Face the duty of notifying the series of indulgences, plenary and partial, imprinted upon leaflets, which we authorise him to diffuse, together with the Rule approved by us, and the last most important Brief received from the Holy Father.

We have reason to hope that our venerable colleagues of the episcopate in France will have it at heart to favour, to the utmost of their power, in their respective dioceses, the establishment and diffusion of the new Archconfraternity, which we know a great number of them have already done with the happiest results and with abundant and consoling fruit for souls.

Our desires and our hopes go farther still. Thanks to the pontifical munificence and to the extension of the powers granted to the director of the Archconfraternity, the devotion to the Holy Face, will, we have no doubt, be propa-

gated more and more amongst the most distant foreign nations, and as the religious needs of the present day are nearly everywhere the same, we believe our dear Archconfraternity called upon to produce in every place, a holy emulation of zeal for the honour of Jesus Christ, and the triumph of his Church, a vast and unanimous concert of fervent reparatory prayers, which will embrace the whole world, and which God will deign to recompense by the results which are the most conformable to the desires of his Vicar upon earth.

The present pastoral letter shall be read from the pulpit on the Sunday following its reception.

Given at Tours, in our archiepiscopal palace, on the 15th October 1885, the day of the feast of St Theresa.

† Guillaume-René,
Archbishop of Tours.

DIPLOMA, OR LETTERS OF AGGREGATION

(Translated text.)

This diploma of aggregation, being destined for confraternities which may be established in all the countries of the world, it was necessary that it sould be drawn up in the language of the Church. We give the translation of it here for the use of the faithful and in order that our readers may have an exact knowledge of so important a document.

LETTERS OF AGGREGATION TO THE ARCHCONFRATERNITY OF THE HOLY FACE OF OUR LORD JESUS CHRIST CANONICALLY ESTABLISHED IN THE SANCTUARY OF THE SAME NAME IN THE CITY OF TOURS.

The admirable Providence of God has permitted that, in these our times, the ancient devotion towards the most holy Face of our Lord Jesus Christ, which has never ceased in the Church, and which has been from time immemorial especially celebrated in the basilica of Saint Peter at the Vatican, should have been considered as a very suitable means for reviving the languishing charity of the faithful, and of repairing the offences and the injuries of all kinds inflicted in divers places on the divine Majesty.

Having maturely considered these things and being, moreover, urged by a desire to promote, by means of this salutary worship, the glory of God, the knowledge and the love of Jesus Christ, the spiritual consolation of the just, the conversion of sinners and, above all, an indefatigable zeal for expiating sacrileges, blasphemies and other crimes which, at the present day, cover the earth, the illustrious and most Reverend the Archbishop of Tours, Mgr Guillaume Meignan, in a chapel in his archiepiscopal city, commonly called « the Oratory of the Holy Face », where this devotion commenced to flourish in an admirable manner, instituted and canonically established a pious Confraternity under the title and invocation of the Holy Face, appropriating to it those two texts of Scripture : « Lord, show us thy Face, and we shall be saved. » and : « Behold, o God, our Protector, and look upon the Face of thy Christ. »

The Sovereign Pontiff Leo XIII has not only willed to enrich this Confraternity with spiritual favours and indulgences, but in addition, desiring to increase its dignity and reputation, has deigned by apostolical letters, under the form of a Brief, dated the 1st of October 1885, to establish and constitute it, in perpetuity,

as an Archconfraternity, with all and singular the rights, preeminences and accustomed privileges, granting, at the same time, the power, provided that the form of the constitution of Clement VIII of happy memory, and the other Apostolical Ordinances drawn up on this subject be observed, of aggregating to the said Archconfraternity the Confraternities of the same name and of the same statutes already established, or to be established hereafter throughout the whole world, as also to communicate to them freely and lawfully all the graces and indulgences granted to the above named Archconfraternity, and which are susceptible of being communicated; to this end, that the faithful and the shepherds of souls, in honouring the most holy Face of our Lord Jesus Christ laden in the Passion with so many outrages and sufferings, should endeavour, in concert and with great zeal, to prevent, or at least to repair and expiate the horrible and ceaselessly recurring injuries which blasphemers of the divine Name, freethinkers and impious sectarians everywhere inflict, in these days, on our most amiable Redeemer, on his Vicar upon earth and on the Church, his Spouse.

As we have been informed that in the church

of (N. N.) a pious Confraternity has been established under the title and invocation of the Holy Face of our Lord Jesus Christ, canonically established by the illustrious and Right Rev. bishop of (N. N.), his Lordship (N. N.), and that, at the same time, earnest supplications have been made that we would unite and aggregate the above named Confraternity to our primary Archconfraternity, established in the sanctuary at Tours, in conformity with the constitution *Quæcumque* of Clement VIII of happy memory dated the 7th of December 1604 and, having in view aggregations of this kind and the communication of indulgences, as well as the modifications approved by the Sovereign Pontiff Pius IX, in a decree of the Sacred Congregation of indulgences dated the 8th of January 1861 (we give the principal heads of this Constitution as well as the above named modifications in a sheet annexed to these letters according to the tenour of a decree of the same Sacred Congregation, dated the 19th of October 1866); taking into consideration the consent and the testimonial letter of the illustrious and Right Reverend bishop of (N. N.), his Lordship (N. N.); in virtue of the power granted to us by the apostolical See, we unite and aggregate the above named pious Confraternity to our Arch-

confraternity, and by these letters patent, we will and declare it to be so united and aggregated. We also grant and communicate to the above named Confraternity and to its associates present and future, brethren and sisters, through the authority which we have received from the Sovereign Pontiff Leo XIII, all the indulgences and the spiritual favours conceded to our Archconfraternity.

We humbly entreat of the most holy and benign Face of our Lord Jesus that, through the intervention of the most blessed Peter, Prince of the apostles, principal patron of the Archconfraternity, it would graciously ratify and confirm in heaven, our present act of concession and aggregation, that it would give to all the associates united with us, grace and help in this life, and that at last after this their exile it would deign to show itself eternally to them resplendent in glory.

Given at Tours, at the Oratory of the Holy Face, under the signature of the Director of the Archconfraternity, the... of the month of... in the year of our Lord...

Place of the signature.

Place of the seal.

†

DECREE ANNEXED TO THE DIPLOMA

By a decree *Urbis et Orbis* of the Sacred Congregation of Indulgences dated the 8th of January 1861, confirming and renewing the Constitution of Clement VIII, upon the establishment, or the *aggregations of Confraternities, it is laid down that, in the formula of the aggregations which ought to be, at least in substance, conformable to that prescribed by Clement VIII, there must be inserted, at any rate, the principal points of the said Constitution together with the modifications approved by Pius IX.*

Nevertheless, at the request of some Heads of orders and of Directors of Archconfraternities, in order to facilitate the printing and expedition of the

Diplomas, His Holiness Pope Pius IX, in an audience of the 19th October 1886, deigned to grant that, in future, the above named points of the Constitution may be written down upon a separate sheet, but in such a manner that the communication of the sheet shall be rigorously annexed to the Diplomas and also expressed in the formula of aggregation...

Given at Rome at the Office of the Holy Congregation of Indulgences and of Holy Relics, the 19th of Oct. 1886.

Ant. M. Cardin. PANEBIANCA, Pref.
Phil. Can. COSSA, substitute.

PRINCIPAL POINTS OF THE CONSTITUTION OF CLEMENT VIII

1. It is not permitted to establish and aggregate in Churches, whether belong-

ing to Seculars or Regulars, more than one sole Confraternity of the same institution and of the same kind.

2. It is done by the consent of the Ordinary and by Testimonial Letters from him.

3. The mother Archconfraternity expressly communicates to local Confraternities the favours and indulgences which have been specially granted to itself, but not those which it enjoys by privilege of communication.

4. The statutes of the Confraternities are examined and approved by the Ordinary of the place, who may even correct them.

5. The favours and indulgences communicated to the Confraternities cannot be promulgated until they have been recognised by the Ordinary.

6. The Confraternity may receive alms, and employ them according to the manner prescribed by the Ordinary.

7. The letters of establishment and of aggregation may be expedited and accorded gratuitously, without any recompense whatever being attached to them, even if offered spontaneously and received under the pretext of a simple alms; and it is only permitted for each aggregation, establishment or confirmation, to receive a sum which in Italy shall not exceed six crowns of Roman money, and out of Italy thirty francs of ordinary money, by way of compensation for the outlay in paper, writings, office charges, carriage and other expenses.

8. These divers prescriptions must be faithfully observed in all their particulars, otherwise the establishment,

or aggregations, and the communications of favours and indulgences will be of no efficacy and of no value, and the superiors and officials will, thereby, incur the deprivation of the offices which they possess, and the inability to obtain any others, a penalty which can only be remitted by the Sovereign Pontiff himself.

STATUTES AND RULES

OF THE ARCHCONFRATERNITY OF THE HOLY FACE

In virtue of the apostolic Briefs of December 9th 1884, March 30th and October 1st 1885:

I. The Archconfraternity of the Holy Face has, with the authority of the Holy See, been established at Tours in the chapel of the same name, where, since the year 1852, an authentic copy of Saint Veronica's veil (preserved at Saint Peter's at Rome) has been specially venerated.

II. The chief object of this Archconfraternity is :

1. To offer to the adorable and suffering Face of our Lord Jesus Christ, imprinted on Saint Veronica's veil, the homage of worship and love which is its due;

2. To induce members, by honouring this holy and venerable effigy, to perform acts of faith, piety, zeal and penance, in order to make reparation for the terrible outrages which, in these days of impiety, are constantly committed against the Majesty of God, the Divinity of our Lord and the authority of the Church.

III. Members undertake the following obligations:

1. To recite every day, for the intentions of the Archconfraternity, either in Latin or English one *Pater, Ave, Gloria,* and the invocation: *Domine, ostende Faciem tuam, et salvi erimus:* « Lord, show us thy Face, and we shall be saved; »

2. To wear an effigy of the Holy Face, either on a cross, medal or scapular;

3. To attend as often as possible the monthly meetings held in the chapel where the association is established;

4. To extend as much as they can the devotion to the suffering Face of our Saviour;

5. To have their names entered on the register of the association.

IV. The faithful of any age, or of either sex, may belong to the association. When a person becomes a member, his name is entered on the register, and he has given him, with his certificate of admission, a copy of the Statutes and Rules.

V. The principal feast of the Archconfraternity is that of Saint Peter, in whose Church at Rome the veil of Saint Veronica is preserved, while its lesser feasts are those of the Crown of Thorns and the Transfiguration.

Moreover, special homage is paid to the

Holy Face on Good Friday, when the Church commemorates the insults our Blessed Lord endured for us and especially the outrages offered to his Sacred Face, and also on Easter Sunday when the veil of Saint Veronica is publicly exhibited at Rome in presence of the Sovereign Pontiff.

VI. The members meet once a month, the day and time, together with the prayers and ceremonies being fixed by the director, with the approbation of the Ordinary.

VII. The director is appointed by the Ordinary, and either he, or his deputy, has power to enrol members and to sign their certificates of admission.

Examined and approved :

On the vigil of the feast of the Patronage of the Blessed Virgin.

Tours, October 26th 1885.

✝ Guillaume-René,

Archbishop of Tours.

INDULGENCES GRANTED BY LEO XIII

(Applicable to the souls in purgatory.)

PLENARY INDULGENCES. — 1° On the day of admission [1]; 2° At the hour of death; 3° For every yearly pilgrimage made to the Oratory of the Holy Face; 4° On the feast of Saint Peter, or on a day during the Octave; 5° On the feast of the Transfiguration, or a day during the octave; 6° On Passion Sunday, or any other day fixed by the Ordinary.

In order to gain these last three indulgences, it is necessary to visit the seat of the Confraternity.

PARTIAL INDULGENCES. — *Seven years and seven quarantines* for each assistance at the monthly reunions.

Sixty Days : 1° For each pious exercice performed at the seat of the Confraternity; 2° For any other work of piety offered in union with the object of the association; 3° Each time a member devoutly kisses the effigy of the Holy

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1 In order that the associate may more easily gain this plenary indulgence, unless advised to the contrary, the Director will name, for the day of his admission, a Sunday or Festival.

Face repeating the invocation : *Lord, show us thy Face, and we shall be saved.*

A hundred days for every prayer said before an effigy of the Holy Face. (*Pius IX. December 11th 1876.*)

Forty days each time a member assists at any of the daily morning or evening exercises in the chapel of the Holy Face at Tours. (*The archbishop of Tours, November 15th 1876.*)

The above indulgences which require that a visit should be made to the church, may be gained by sick persons by virtue of some other act prescribed by the confessor. (*Brief of the 30th March 1885.*)

N. B. — The associates will endeavour to be faithful to their pious engagements, although these engagements, as they all know, do not impose an obligation of conscience, that is to say, do not oblige under penalty of sin.

ADVICE TO THE ASSOCIATES

I. To wear on their persons a picture of the Holy Face, to kiss it devoutly the first thing in the morning on awaking and at night before going to sleep, to consecrate their ac-

tions during the day to the divine Face, to resolve to perform them in its presence and before its eyes.

II. At the commencement of their prayers, or of any exercise of piety, as an easy means of placing themselves in the presence of God, and of combatting distractions, to think of the Holy Face whose eyes are open and fixed upon us, to adore it with faith, to look at it with love.

III. In presence of the Blessed Sacrament, to recall to our remembrance the fact that the Face of the Saviour is present there in the sacred Host; that it sees us, listens to us, blesses us, speaks to us interiorly.

IV. To endeavour in their conduct to imitate the virtues of patience, of gentleness, of serenity, of modesty, which shine in the Holy Face. Listen to the divine Master who said *learn of me*, in seeing me, *that I am meek* in face *and humble of heart:* knowing that, in fact the gentleness and humility of the heart of Jesus are, as in a very clear mirror, admirably reflected on the Face of the Man God.

V. In trials, sicknesses, accidents, temptations, to prostrate themselves before the picture of the Holy Face whether in their private

Oratory, or above all, in the church of the Confraternity where it is specially exposed.

VI. To have in their houses a picture of the Holy Face which they shall honour as the protector of the family and the guardian of the domestic hearth; to recite before it the prayers which are habitually said in common by the household.

VII. When they shall hear any blasphemies pronounced, or shall see an act of impious sacrilege which they cannot prevent, to recollect themselves and to pronounce with their hearts, if they cannot with their lips, the words : « Behold, o God, our protector, and look upon the Face of thy Christ, » or : « May the Name of the Lord be blessed ! » *Sit Nomen Domini benedictum !*

VIII. To propagate the worship of the Holy Face in their locality, amongst their friends and acquaintances, and to make use of it in order to combat, in every possible manner, the terrible effects of indifference and irreligion.

FORMALITIES

FOR AGGREGATION TO THE ARCHCONFRATERNITY

The diplomas of aggregation to the Archconfraternity of the Holy Face are delivered to the local Confraternities which, being canonically established, desire to participate in the Indulgences and other spiritual favours granted to our work.

It is the Ordinary, otherwise styled the Bishop of the diocese, who alone has the power of establishing the Confraternity, of approving its statutes and its rule, and of authorising its aggregation to the Archconfraternity of Tours.

Hence the three following documents required by the Roman congregations:

I. An episcopal ordinance, whereby the Ordinary establishes the Confraternity canonically;

II. A copy of the statutes and rules, bearing the approbation and the signature of the Bishop, with the accessory modifications, appropriate to the needs of the locality and deemed to be suitable;

III. A testimonial letter, signed by the Bishop and having his seal attached to it, by which he authorises the Confraternity, established by him, to be aggregated to the Archconfraternity of Tours.

This last document, as well as the copy of the statutes, should be sent to the director of the Archconfraternity in order to be deposited in its archives. The ordinance of establishment must remain in the archives of the local Confraternity.

Nota. — 1. We hold at the disposition of our colleagues two formulas drawn up in latin, *Decretum erectionis*, and *Litteræ testimoniales*, being a copy of the formulas of the Sacred Congregation of Rites, which it will suffice to fill up and to sign. We will send them to any persons requesting to have them, and they can then submit them to the ecclesiastical authority, by way of abridging the labours of the secretaries.

2. The accessory modifications of which our Statutes are susceptible, may be applied to article I, which it would be well to appropriate to the name of the place; — to article VI, on fixing the date of the monthly meeting and, when necessary, the details of the cere-

monies; — to article VII, where the name of the director must be given. — There may also be added at the end of Article II, the designation of certain vices proper to the locality, and which it is more particularly necessary to combat or to repair ; for example, blasphemy, drunkenness, the profanation of Sunday, etc. According to canonical rules, it is permitted to add, but not to suppress anything.

These formalities being complied with, we will deliver to the director of the local Confraternity a Diploma of aggregation, drawn up in accordance with the prescriptions of the Sacred Congregations, and giving a right to the Indulgences and favours of the Archconfraternity. We will at the same time send to him a separate sheet containing on one side the principal points of the Constitution of Clement VIII, and, on the other side, the table of Indulgences. These documents must be preserved in the Archives of the local Confraternity ; it will even be well to have the Diploma framed.

Thenceforth, it will be no longer necessary to transmit to us the names of the associates. Each Confraternity thus aggregated has its own proper register, its special meetings and its own organisation. The director may con-

tinue to address himself to us for tickets of admission, but he signs them with his own name, by the side of ours; or he may make other tickets of a different kind.

Every year, during the course of the month of July, he must make known to us the number of admissions and the state of the Confraternity directed by him. From time to time, when an opportunity occurs, he must send to us an account of the most striking ceremonies which have been performed, and of graces which have been obtained, etc. It is necessary, for the sake of the object indicated in our Statutes, and as an external sign of the work, that there should be in the place which is the centre of the Confraternity an effigy of the Holy Face, similar to that in the Oratory of Tours, namely a fac-simile of the veil of Veronica. It must be publicly exposed to view in a suitable place, and decorated in the manner which shall appear to be the most suitable for exciting the piety of the faithful; and, in as far as possible, it must have a lamp burning before it day and night, as a sign of honour and of reparation. It is even in accordance with the spirit of the Church, that there should be given up to the Confraternity a chapel or an altar proper to it, and that it should then be called the

chapel, or the altar of the Holy Face. The picture would of course naturally be placed there.

N. B. — This information will be useful to ecclesiastics and even to laymen, who, in concert with their priests, are occupied in establishing, or aggregating a Confraternity. The two formulas, the *Ordinance of establishment,* and the *Testimonial Letter,* printed in accordance with the instructions from Rome, can be sent to them in order that they may submit them to the Bishop's secretary, who will have nothing more to do except to fill them up.

Price of each sheet : $2^{d}1/_{2}$. — *Price of the Diploma and of the annexed sheet :* $1^{s}\,8^{d}$. — *Voluntary offering, which, including the expenses, must not in accordance with the Contitution of Clement VIII exceed* L. 1. 5. 0.

Diploma of Union, under the title of : « Diploma of union, of prayers and of merits, » Letters of affiliation may be granted to parishes, to communities, to associations and to other pious associations which, not having the Confraternity established among them, desire to be united to us by a special tie, and to cooperate in the reparatory work of the Holy Face.

This Diploma of union, differing from that of the Diploma of aggregation, does not give a right to indulgences, but it confers an entire participation in the prayers, adorations, merits and good works of the Archconfraternity.

As an exception and as a very distinguished favour, the Diploma of union may be granted to certain zelators or benefactors who have rendered signal services to the work of the Holy Face. In these cases no canonical formality is required in order for such persons to be received. In certain places where the Confraternity of the Holy Face is established, an excellent custom has been introduced which we willingly recommend. Besides the director appointed to that office by the Bishop, there is a lady president of the work, assisted by one or more counsellors, and a few zelatrices; they form a little council under the authority of an ecclesiastical director, and may be of great assistance to him in all questions of detail relative to the association. This means, which is quite optional, evidently possesses precious advantages. It is for the director himself to decide whether it will be well to employ it, and thereby turn to profit the zeal and devotion of the generous souls whom Providence nearly always places at his disposal.

GENERAL OBSERVATIONS

UPON

THE WORSHIP RENDERED TO THE HOLY FACE

IN THE ARCHCONFRATERNITY

I. — Object of the worship.

The Archconfraternity of the Holy Face professes specially to worship the Holy Face of our Lord, outraged and disfigured in his Passion. Religion has no object more touching and more worthy of our homage.

In the Old Testament mention is often made of the Face of God. In heaven, angels and cherubin adore it; upon earth, under whatever visible form it may appear, patriarchs, prophets and the just of all ages contemplate it with profound vene-

ration and religious awe. But when the Son of God is incarnated, when the Word assumes the figure and the resemblance of man, the divine Face, in the person of Jesus, becomes an object of admiration, of respect and of love; first to Mary and Joseph, then to the disciples and to all who behold it and who appreciate its ravishing features and its ineffable beauty. At Bethlehem, at Nazareth, on Tabor, in the different states through which it passed, this august Face, the mirror of the holiest of souls and of the most tender of hearts, merits to be contemplated and adored.

It above all deserves to be so in the humiliating and sorrowful state to which it was subjected during the Passion. Our Lord, in no other portion of his holy humanity, suffered so much as he did in his amiable Face. From the garden of Olives, where the adorable Face was covered with a sweat of blood and defiled by the traitorous kiss of Judas, to the last sigh which it exhaled at the moment of death, when it was bowed down upon the

Cross, there was no species of abasement, ignominy and suffering to which Jesus did not voluntarily submit it. His head and his forehead were crowned with thorns, his eyes bathed with bitter tears, his lips steeped in gall and vinegar; blows, spittle, the most savage outrages were inflicted upon him. « We have seen him, » says the prophet, « and there was no beauty in him that we should desire him, he was despised and rejected of men. » The evangelists expressly say that the Jews spit in his Face and buffetted him and others struck his face with the palms of their hands, saying : « Prophesy unto us, o Christ, who is he that struck thee? » and, again spitting upon him, they took the reed and struck his head. These minute details, at once so expressive and affecting, were not written, and consigned to the holy Scriptures without a particular design of God. They eloquently exhort us to give, whilst meditating on the different mysteries of the Passion of the Saviour, a special attention to the aspect and the worship of his sorrowful Face.

II. — Practical object.

The homage which we render to the suffering Face of the Redeemer has an eminently practical object and a very real one. It is that of offering to the Divine Majesty, which has been offended, a just reparation for the inexpressible outrages which the impiety of the present times is not afraid, whether in secret or in public, of inflicting upon the sovereignty of God, on the divinity of Jesus Christ, on all that is religious and sacred. Amongst the special crimes belonging to the time in which we live, we must include blasphemy and the profanation of Sunday.

In our days blasphemy is committed with unheard of audacity. Not content with outraging the most adorable and thrice holy Name of God, the modern blasphemer attacks God personally; he combats Christ in the truth of his doctrine, in the morals of his Gospel, in the practice of his Sacraments, in the rights and even in the very existence of his Church. Not to speak of

gross blasphemy, properly so called, which we so often hear resounding in our ears and which seems to be vomited from out the mouth of hell, but blasphemy which assumes to be doctrinal and scientific, is uttered privately in the secret societies or pompously in public discourses; it is printed and displays itself in the light of day, in newspapers, pamphlets and books; it poisons and perverts all conditions and all ages.

The violation of Sunday does not show a less undisguised contempt for the law of God and his sovereign authority. The sanctification and repose of the seventh day are no longer observed except by a small number of Christians worthy of the name. Holy days are profaned with a kind of indifference, deliberately and without remorse, in the workshop of the artisan and the counting house of the merchant, in the interior of families and in public places, in populous cities and in the smallest hamlets.

The infraction of these divine commandments has risen to a state of social crime.

It took place formerly, it is true; but never was it committed in so general a manner as at the present day. Evidently, such a state of things, so contrary to the fundamental economy of religion, overthrows at once the moral order of society, ruins the family to its foundations, and provokes the vengeance of Heaven. Such crimes cannot remain unpunished here below; they must be expiated, either by the scourge of divine justice or by voluntary reparation.

This reparation is an absolute and urgent necessity. At the present moment, there is not a single Catholic who does not loudly proclaim it to be so. The prosperity and peace of nations are obtainable only at this price.

What then must we do? The example given us by our enemies may serve as a lesson to us. We see them taking counsel with each other and concerting together; in free-masonry and the secret societies, men, blaspheming and profaning all that is most sacred, give each other the pass word, and link themselves together by an infernal compact; they have already reached

the point of no longer dissimulating their projects; they form in the face of day frightful plots against the Lord and his Christ. Is not this then the moment for the children of God, for whoever has at heart the salvation of his brethren and the regeneration of society, to unite in the Name, and under the auspices of the august Face, so shamefully outraged, in order to erect a rampart against the torrents of divine anger which ceaselessly accumulate against us and threaten to overwhelm us? Was ever a society of reparation more necessary? Could Providence offer us a more opportune aid, and one in closer connection with our pressing needs?

III. — The means of reparation.

The means of making effectual reparation for the crimes of which we have just spoken is to be found in a manner equally touching and admirable in the worship of the Holy Face, as understood and practised in our Archconfraternity.

At all times there have been in the Church chosen souls, like Saint Augustine and Saint Gertrude, who have been animated by a special veneration for the divine Face of the Redeemer. There have even existed, at certain epochs, Confraternities having for their object its glorification and the rendering of public homage to it. But to attach to so consoling a devotion an idea of reparation, of establishing a direct relation between the species of crime which most outrages the sovereign Majesty of God and the kind of insult which has the most ignominiously disfigured the Face of Jesus Christ, is a conception which belongs to our own times and which characterises our new Archconfraternity! It was necessary that blasphemy and the profanation of holy things should rise to a degree of scandal and of perversity unknown until now in order to enable christian piety to look at the Face of Jesus under a fresh aspect, and thereby to open up a new means of reparation. Hitherto the salutary means contained in the devotion to the Holy Face had not been observed and

turned to account. Perhaps it would not have been remarked, even now, had it not been for a special illumination communicated to a fervent Religious of the Carmel at Tours, Sister Marie de Saint-Pierre, and without the zeal of a great servant of God and St. Martin, Mr. Dupont, who, during twenty five years of his life, practised acts of reparation before the Face of Jesus Christ. It was given to these two holy souls, vividly to see and feel all the power and reality existing in this means of reparation; they practised it themselves and transmitted it to others.

It was felt that fresh needs require new remedies. Therefore, the devotion to the Holy Face enters naturally, as it were, into the souls of men and is everywhere received with eagerness and confidence. Accepting its reparatory character, the Archconfraternity of the Holy Face presents to the heavenly Father the adorable Face of our Lord, such as it was in the days of its Passion, wounded, spit upon, covered with sweat and with blood. « O Father, it exclaims, look on the Face of

thy only and well beloved Son; of Him who is the « image of thy greatness », and the splendour of thy glory. He has suffered for us, he has expiated our ingratitude and our crimes, look on him and forgive us. *Respice in Faciem Christi tui.* And thou, merciful Face of Jesus, show us what thou art, and we shall be saved. *Ostende Faciem tuam, et salvi erimus.* »

These beautiful invocations which the Church utters so often in her Psalms, have become the watchword and the motto of our Archconfraternity. They express all that this means of reparation, placed at our disposition, contains of consolation and of hope. The scars imprinted on the disfigured Face of the Redeemer, the tears, the sweat and the blood which flow from his loving and compassionate Face, offer to the associates a rich treasure, an inexhaustible mine of merits and of satisfactions, wherewith to pay their debts to divine justice. Let us then approach it with confidence, let us render it our homage; let us make use of this powerful advocate in order to plead our cause; the Father will

« look on the Face of his Christ, and we shall be saved ».

IV. — Models of reparation.

Our Lord has himself willed to point out to us, what is, in regard to him, the best means of reparation, first by raising up upon the road to Calvary a pious woman who offered him the solace of which he stood in need. Veronica perceives him laden with his Cross, climbing the mountain of his sacrifice; his Face soiled, wounded, bleeding. Listening only to her compassion and her piety, the courageous Israelite braves the raillery of her fellow citizens, and the brutality of the executioners, and, making her way through the crowd, draws nigh to him; she detaches the veil of fine Egyptian linen which covers her head, spreads it over the wounded Face of the Saviour, gently wipes with it his adorable Face, solacing, comforting and reanimating it. This was the first homage of reparation offered to our

well beloved Redeemer on the path of sorrows; he showed his gratitude for it, and as a recompense he left on the veil of his compassionate benefactress the impression of his Holy Face in the state to which it had been reduced.

Tradition has transmitted to us this memorable fact; it is, in the exercises of the way of the Cross, the subject of the sixth station, and the precious veil, with the miraculous image imprinted upon it, is kept, at the present day, in the Church of St. Peter at Rome, where, from time immemorial, it has been an object of supreme honour. Veronica herself, according to the communications made to Sister Marie de Saint-Pierre, is given us by our Lord as the model of the reparatory souls of which our epoch stands in need upon that other Calvary which the Church is climbing in the 19th century; and her example should encourage Christians who feel themselves to be inspired with the desire to compensate the Saviour for the outrages committed against his majesty. The recompense bestowed upon her is the ex-

terior symbol of the spiritual graces which we are sure to obtain by devoting ourselves to the work of reparation.

Another model is given us in the person of the good thief, who, from the cross as from a pulpit, spoke in defence of the cause of Christ, and confessed his divinity at the very moment when it was blasphemed by the other thief and by the multitude of the Jews. Turning a reverential and a suppliant countenance towards the sorrowful and wounded Face of Jesus: « Lord, he said, remember me when thou shalt come into thy kingdom. » His prayer is granted at that very moment. The face of the Lord inclines itself towards him and his lips utter those ineffable words which ensure to this model of reparatory souls, as a supreme recompense, the immediate vision of his glorious Face : « Amen I say to thee, this day, thou shalt be with me in Paradise. »

The fathers of the Church are inexhaustible in their praise of the good thief. Saint John Chrysostom, when meditating upon his faith, raises it above that of Abraham,

of Moses and of Isaiah. « They, he says, saw Christ upon the throne and in the bosom of his glory and they believed; he sees him in the midst of torments, and he adores him as though he were in glory; he sees him on his cross, and he prays to him as though he were seated in the highest heavens; he sees a criminal, and he invokes a king... » According to the same father, the good thief became at once an « evangelist » and a « prophet »; he preaches the Divine Crucified, he announces his eternal kingdom.

Tradition knows him under the name of Dysmas. The Roman martyrology inscribes him amongst the Saints of the 25th of March, and the Breviary, in the « Proper particular to some places », assigns him an office and indicates his feast as that of a double of the 24th of April. This prayer contains a significant expression; the Church asks: « God, who justifies sinners, to provoke us to repentance by means *of the compassionate aspect of His only Son which attracted the blessed thief*, and to grant us the same eternal glory. » It would

be impossible to offer to the Catholics of our days, to the zelators and apostles of the Reparation, a more worthy and better authorised model.

V. — Picture adopted by the Archconfraternity.

The picture adopted as a type by the Archconfraternity is the representation of the august Face of the Saviour, as it was visibly impressed upon the veil of Saint Veronica. This picture is venerated at Rome, in equal degree with the wood of the true Cross and the iron of the holy spear; it ranks amongst the great relics which are exhibited on certain days with great solemnity in the Vatican basilica. The copies which are painted on linen, or silk, if they are furnished with a seal of authentication, enjoy the same privileges as the miraculous picture itself, and, according to the rules of the liturgy, ought to be equally honoured; therefore it is not proper to expose them to public veneration

unless a lamp or a taper be kept constantly burning before them.

Since the exile of Pius IX at Gaeta, in 1848, in consequence of circumstances connected with the misfortunes of those days, these venerable copies of the Vatican picture have been diffused in great numbers amongst the faithful and above all in France (1).

One of the first sent from Rome providentially fell into the hands of Mr. Dupont in the year 1851. That great servant of God and fervent apostle of the reparation placed it in a position where it could be plainly seen in his drawing room; then he lighted a lamp before it, which he kept burning day and night, and during twenty five years he never ceased to honour it and obtain by its means graces and favours of all kinds.

Christian art, it is well known, takes pleasure in representing the divine Face of the Saviour under several different aspects; sometimes it is the face of the *Ecce Homo,* otherwise called the « Christ of the

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1 See, on this subject, the *Life of Mr. Dupont.*

Reed », wearing on his brow the crown of thorns, and sometimes the veil with which the soldiers blindfolded him; sometimes it is the face of the *Orante,* or the Saviour in the attitude of prayer, as it is seen in the catacombs; at other times, it is the head of Christ on the Cross, or, yet again, the Face of the Man God radiant with glory and majesty as on Tabor, or lastly the face of the Infant Jesus in his cradle, or in the arms of his mother. Expressive and touching as are these different representations, the Archconfraternity, in view of the object which it proposes to itself, prefers to them the *fac-simile* of the veil of Veronica (1).

If, in fact, we look at this holy picture with the eyes of faith, we shall recognise, even from the point of view of art and

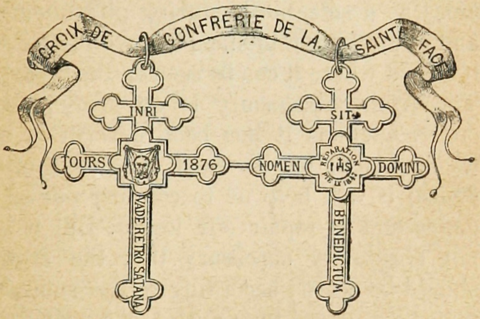
(1) It has been asked why the veil of Veronica does not wear the crown of thorns. We can give no other explanation than the following: the veil of Veronica only bore the impress of that portion of the divine Face upon which it had been spread and which was below the crown. In representing this portion of the Face of our Lord, it was necessary, in order not to leave it incomplete, to add the upper part of the forehead, but without the crown, and this is one of the characteristics which distinguish the veil of Veronica from the Ecce Homo.

without speaking of its antiquity and its miraculous origin, that it is very touching in its aspect, and well calculated to induce souls to perform acts of reparation; it is impossible to consider, without a profound feeling of compunction, the bleeding forehead of the Saviour, the swollen and half closed eyes, the livid and darkened countenance. On the right cheek, in addition to the wounds, may be clearly distinguished the impress of the gauntlet of iron. worn on the hand which struck him so cruelly in the house of Annas, and on the other cheek traces of spittle. The nose is wounded and bleeding, the mouth open and filled with blood; the teeth are broken, the head and the hair torn out in different places. Thus changed and disfigured, the most Holy Face of Jesus does not the less present to us, in its whole aspect, an ineffable mixture of greatness, of compassion, of love and of sorrow, which touches the hearts of all who look upon it. Beneath those bleeding wounds and that ignoble spittle, the christian soul recognises the majesty of its God, and, touched with

repentance at the sight of so striking an expiation of its ingratitude, it abandons itself, without reserve, to a sweet confidence and an ardent love for its Redeemer (1).

VI. — Cross of the Archconfraternity.

The Archconfraternity, having its centre in the archiepiscopal city of Tours where



it had its origin, adopts as a principal sign of decoration for its members a cross

(1) See *The Devotion to the Holy Face*, etc., p. 53.

with two arms arranged in the manner shown in the engraving given above; on the centre of one of its sides is inscribed the monogram of Christ surrounded with the words: *Pius IX.* 1847, and upon the arms of the cross: *Sit nomen Domini benedictum;* on the obverse is seen engraved, on the centre, the Holy Face, above which is the inscription of the Cross: *Inri*, and beneath: *Vade retro, Satana.* The associates are advised habitually to wear this cross as a safeguard; during pilgrimages and at public ceremonies, it is well to have it placed where it can be seen on the breast. The Archconfraternity is an army; the cross, such as it has been described, is its standard; let us wear it with confidence; it will help us to conquer our enemies and to repair our losses. But it is not absolutely necessary that the cross should be worn; according to the rule, it may be replaced by a medal or a scapular of the Holy Face.

VII. — Advantages of the Archconfraternity.

To honour the august Face of the Redeemer by performing at the present day the same office in regard to it which the pious Veronica fulfilled on Calvary, to render ourselves useful to the Church, to society and to souls, by endeavouring to repair the crimes which do the greatest amount of evil to our contemporaries; these two acts, so noble and meritorious in themselves, become a source of graces and benedictions for fervent souls who devote themselves to the work. To these advantages may be added the numerous indulgences whether partial or plenary which the Church grants to the associates; and the participation in the ineffable promises made by our Lord to all those who honour his most Holy Face.

PROMISES

OF OUR LORD JESUS CHRIST IN FAVOUR OF ALL THOSE WHO HONOUR HIS HOLY FACE

1. They shall receive in themselves, by the impression of my humanity, a bright irradiation of my Divinity, and shall be so illuminated by it in their inmost souls, that, by their likeness to my Face, they shall shine with a brightness surpassing that of many others in eternal life.

(St Gertrude, *Insinuations,* book IV, ch. VII.)

2. St Mechtilde, having asked our Lord that those who celebrate the memory of his sweet Face should never be deprived of his amiable company, he replied: « Not one of them shall be separated from me. »

(St MECHTILDE, *Of Spiritual Grace*, book I, ch. XIII.)

3. « Our Lord, said Sister Marie de Saint-Pierre, has promised me that he will imprint his divine likeness on the souls of those who honour his most holy countenance. » (*January* 21st 1847.)

« This adorable Face is, as it were, the seal of the Divinity, which has the virtue of reproducing the likeness of God in the souls that are applied to it. » (*November* 6th 1845.)

4. « By my Holy Face you shall work miracles. » (Our Lord to Sister Marie de Saint-Pierre, *October* 27th 1845.)

5. « By my Holy Face you will obtain the conversion of many sinners. Nothing that you ask in making this offering will be refused to you. If you knew how pleasing the sight of my Face is to my Father! » (*November* 22^{d} 1886.)

6. « As in a kingdom you can procure all you wish for with a coin marked with the prince's effigy, so in the kingdom of Heaven you will obtain all you desire with the precious coin of my holy Humanity, which is my adorable countenance. » (*October* 29th 1845.)

7. « All those who honour my Holy Face in a spirit of reparation, will by so doing perform the office of the pious Veronica. » (*October* 27th 1845.)

8. « According to the care you take in

making reparation to my Face disfigured by blasphemies, so will I take care of yours which has been disfigured by sin. I will reprint therein my image and render it as beautiful as it was on leaving the Baptismal font. » (Our Lord to Sister Marie de Saint-Pierre, *Nov*r 3d 1845.)

9. « Our Lord has promised me, said again Sister Saint-Pierre, for all those who defend his cause in this work of reparation, by words, by prayers, or in writings, that he will defend them before his Father; at their death he will purify their souls by effacing all the blots of sin and will restore to them their primitive beauty. » (*March* 12th 1846.)

Exhortation

to the worship of the Holy Face.

The devotion of the Holy Face has, for its principal object, the rendering to the adorable Face of Jesus Christ, disfigured in the Passion, a special homage of respect and love; of repairing the blasphemies and the violation of Sunday which outrages it

afresh, and lastly, the obtaining from God the conversion of blasphemers and of those who profane his holy day.

This touching devotion, which our Lord seems himself to have instituted on the day of his death, by miraculously impressing his bleeding countenance upon the veil of Veronica, has been always known and practised in the Church. The holy veil piously preserved at Rome in the Vatican basilica is honoured and surrounded with signs of confidence. Several times in the year it is exposed and venerated by the faithful. The sovereign Pontiffs have granted numerous indulgences to those who piously visit the sacred relic.

Many Saints have been distinguished by their piety towards the Holy Face and have derived from it all kinds of graces and fruits of salvation; we may cite amongst others: the holy king David, saint Augustine, saint Bernard, saint Gertrude, saint Mechtilde, and in our own days, Sister Marie de Saint-Pierre, the Carmelite of Tours, and the venerable Mr. Dupont, the indefatigable propagator

of the devotion of the Holy Face. This devotion has latterly assumed a considerable developement. It is an inspiration of the Holy Ghost passing through the catholic world. It is a providential remedy offered to the world to combat the ravages of impiety and to be a shield against the scourges of Divine Justice.

The magnificent and consoling promises of our Lord, confirmed by a happy experience, show how pleasing the devotion of the Holy Face is to God, and how useful to christians. How many special graces, what unhoped-for conversions, what success in business, what supernatural lights, have been obtained by this means! Above all, what a number of miraculous cures have been operated by the virtue of the oil which burns constantly before the venerated picture at Tours!

It is remarkable that in no other part of his adorable Body did our Lord suffer such outrages, such ignominies and insults, as in his amiable Face. No other circumstance of the Passion was so clearly announced by the Prophets, or so minutely

related by the Evangelists. All these details were not preserved in the Scriptures without a particular design of God. They exhort us eloquently to give a place among the mysteries of the sorrowful Passion of the Redeemer, to the humiliations and sufferings of his most Holy Face. Christians, who have at heart the glory of God and the salvation of your neighbour, honour with profound veneration the blood-stained and humiliated Face of our Saviour, and pray to it with absolute confidence. In reparation of the impiety of the world, offer to the eternal Father this adorable Face, with its sadness, its ignominy, its blood, its tears, its bruises, and its wounds. By so doing, you will appease the anger of God, obtain the conversion of your erring brethren, contribute powerfully to the triumph of the Church, and participate in the glorious rewards promised by our Lord.

Engraving of the Holy Face.

The engravings of the Holy Face are the reproduction of the veil of Veronica at the

Vatican. No one is ignorant of the respect paid by the Church to the relic. Every year, two Cardinals, delegated for that purpose, give the same benediction with it to the kneeling people, as that given with the Blessed Sacrament, and with the sacred wood of the true Cross. An authentic attestation of the divinity of Jesus Christ, this blessed veil has been left to the Church, to be, as it were, a precious coin, marked with the effigy of the King of kings, intended to call down upon the world which is ceaselessly impending towards its ruin, the mercies of the Lord.

Earthly coins have engraved upon them the effigy of their princes, in order to enable the kingdoms of the world freely to exchange their different products. Wherefore then, should not the kingdom of heaven also have, like the kingdoms of the earth, a coin by means of which everlasting goods may be purchased? *O God! our Protector, look upon us, and cast thine eyes upon the Face of thy Christ,* ought to be our frequent cry.

Every soul attached to Holy Church, and with it to the dogma of the divinity

of our Lord, ought to make it a law of love, to have in its own little oratory, a picture of the *Holy Face*. Ah! if this devotion did but reign in all hearts, we should soon see the last remnants disappear of the odious blasphemy which has come down even to our own days: the denial namely of the Divinity of Jesus! The devotion to the Holy Face is a sign of predestination, for what soul is there which after having loved and venerated this *august Face* on earth may not rest assured of one day venerating it amidst the triumphs of its glory? (*Letter of Mr. Dupont.*)

N. B. — These engravings come from Rome, where they are engraved under the guarantee of the proper authority. Moreover they have attached to them an authentication bearing the signature and the seal of a Cardinal, attesting that they have touched the veil of Veronica, the wood of the true Cross and the iron of the spear which transfixed our Lord. This authentication ought to be carefully preserved. The word *gratis,* painted on them in large characters, is to show that the

favour of touching these holy relics is gratuitously bestowed, and that the blessing attached thereto is not sold; but it does not mean to imply that the engravings themselves are not to be sold at a proper price, calculated to cover the expenses of the paper, linen or silk of the engraving, of the carriage, etc.; these prices are, morever, made as low as pôssible and ought never to be an object of speculation.

DEVOTION OF SAINT GERTRUDE

TOWARDS THE HOLY FACE

The following revelation was one day made to saint Gertrude. Our Lord showed himself to her in the state in which he was when he had been bound and tied to a pillar between two executioners, one of whom lacerated his flesh with thorns, whilst the other lashed him with scourges, both of them struck him on the Face, and it appeared to saint Gertrude in so dis-

figured a state, that she was penetrated with grief; nor could she retain her tears every time that the thought of the vision recurred to her mind.

It seemed to her as though Jesus Christ turned his Face from one side to the other, but that each time that he turned it away from one of the executioners, the other struck it more cruelly, and that then turning himself towards her, he said: « Have you not read what is written of me : *Vidimus eum tanquam leprosum* (Is., 53)? We have seen him in a state as pitiable as that of a leper. » Then saint Gertrude answered : « Alas! Lord, what remedy can now be found which would be capable of softening the sharp sufferings of thy Divine Face? » And the Saviour said to her : « If any one meditated upon and considered my sufferings with tenderness and compassion, and charitably prayed for sinners, his heart would be to me as a salutary balm, and it would assuage my sufferings. »

Let us profit by these divine words, and let us not oblige our tender Master to

address to us the reproach: « I have waited, and no one has come to console me. » Let us offer to him the sentiments of a heart which compassionates him for the outrages inflicted on him; let us present to him our homage and our adoration, and, as he will not allow himself to be vanquished in generosity, he will, by the virtue of his adorable Face, engrave in us his portrait, he will impress in our souls the features of the divine resemblance to him which has been effaced by our sins.

Another fact related in the life of the same saint is as follows: She was preparing herself, on a certain occasion, by a humble remembrance of her sins, to venerate the picture of the Holy Face, as is the custom of all the faithful at Rome. She pictured to herself our Saviour all disfigured by the sins which she had committed, and penetrated with grief, she cast herself at his feet, in order to beg forgiveness from him. Then the Saviour, raising his hand, blessed her, saying: « By the bowels of my mercies, I remit all your sins, and in order, he added, that

a real amendment should take place in you, I order you, for the satisfaction of all these your sins, to do something every day, during a year, in memory of the indulgence I have just granted you. » Our Lord then made her the promise already cited: « All those, » he said, « who, in order to testify their love for me, shall often recall to mind the picture which represents my Divine Face, shall receive in themselves, through the impression of my humanity, a shining ray of my Divinity, and by means of the resemblance to my Face, wherewith they shall be impressed, they shall shine more than many others in the life eternal. »

What a precious promise! Is it not, of a truth, capable of reanimating our piety towards the adorable Face of the divine Saviour? And if we cannot journey as far as the city which is the centre of christianity, in order to enjoy the consolation of venerating the celebrated picture which is there exposed solemnly to the faithful, we may at least delight to possess a copy of it, to which we may pay the just tribute of our respect and love.

PIOUS REFLECTIONS

ON THE HOLY FACE

TAKEN FROM THE WRITINGS OF SISTER MARIE DE SAINT-PIERRE [1]

I. — The Holy Face and the Holy Name of Jesus.

A comparison as simple as it is just will enable us to see how the impious, by their blasphemies, attack the adorable Face of our Lord, and how faithful souls glorify it by the praises which they render to his Name and to his person.

Merit is in the persons, but the glory which accompanies them is in their name; it casts a lustre upon them when it is pronounced; the merit or demerit of a person is attached to his name.

The most holy Name of Jesus expresses the glorious victory which he has obtained

(1) See the *Life of Sister Saint-Pierre*, written by herself. 1 vol. in-12, where these reflections are embodied in the recital.

over hell, and it embraces in it the infinite merits of his adorable person. The most holy Name of God expresses the Divinity and it embraces in it all the perfections of the Creator. Hence it follows that the blasphemers of these sacred Names attack God Himself.

Now, let us recall to mind those words of Jesus: *I am in my Father, and my Father is in me.* Jesus has rendered himself passible by the Incarnation; it is he who has suffered in his adorable Face the outrages inflicted upon the Name of God his Father by blasphemers.

There is something mysterious in the face of a man who is despised. Yes, I see that there is a particular link between his name and his face.

« Look, » He said, « at a man distinguished by his name and through his merits in presence of his enemies; they do not indeed attack him with blows, but they overwhelm him with injuries; they affix derisive and bitter epithets to his name, instead of the titles which are his due. Then, observe what passes over the countenance of

the man subjected to such insults; would you not say that all the outrageous words which issue from the mouth of his enemies fix themselves on his face, and cause him to suffer real torments? His brow is flushed and covered with shame and confusion; the opprobrium and ignominy he suffers are more cruel to bear than real torments in other parts of his body. Behold then herein a feeble portrait of the Face of our Lord outraged by the blasphemies of the impious. »

« Let us now represent to ourselves the same man in presence of his friends, who, having heard of the insults he has received, hasten to console him, to treat him in accordance with his dignity, and to do homage to the greatness of his name, by giving him all the exalted titles to which he has a right. Then you see that the man's face reflects the pleasure these praises give him. Glory rests upon his brow, and, flowing down his face, renders it resplendent; joy shines in his eyes, there is a smile upon his lips; in a word, his faithful friends have healed the painful wounds inflicted

on his face outraged by his enemies; the glory has exceeded the opprobrium. Behold then, what the friends of Jesus perform by the work of reparation; the glory which they give to his Name rests upon his august brow and rejoices his most Holy Face in a very special manner in the most Holy Sacrament of the altar. »

II. — The work of reparation by means of the Holy Face.

This work has, for its main object, the reparation of blasphemies, and the reparation of the holy day of Sunday, profaned by secular labour; in consequence, it embraces the reparation of the outrages inflicted upon God and the sanctification of his Name.

Ought the devotion to the Holy Face, to be united to this work? Yes, it is its riches and its most precious ornament, since our Lord has made a gift of his Holy Face to the work, in order to be the object

of the devotion of the associates; they become all powerful with God through the offering which they ought to make to him of this august and holy Face, the presence of which is so agreeable to him that it infallibly appeases his anger and attracts his infinite mercy upon poor sinners. Yes, when the Eternal Father looks upon the Face of his well-beloved Son, which has been wounded by blows and covered with ignominy, the sight moves his bowels of compassion. Let us endeavour to profit by so precious a gift and let us entreat the divine Saviour to hide us in the secret of his Face during the evil days.

III. — Why the Holy Face is the visible sign of reparation.

The august Face offered to our adorations is the ineffable mirror of the divine perfections; perfections which are contained and expressed in the most holy Name of God.

As the Sacred Heart of Jesus is the

visible sign offered to our adorations in order to represent his immense love in the most sacred Sacrament of the altar, so in like manner, the adorable Face of our Lord is the sensible object offered to our adorations, in order to repair the outrages committed by blasphemers against the Majesty and the Sovereignty of God, of which this Holy Face is the figure, the mirror and the expression; by the virtue of this Holy Face offered to the Eternal Father, his anger will be appeased and the conversion of the impious and of blasphemers obtained.

It is true to say that blasphemers and sectarians inflict anew on the Holy Face of our Lord the ignominies of his Passion.

The impious who utter evil words and blaspheme the holy Name of God, spit in the Face of the Saviour and cover it with mud, whilst all the blows which sectarians give the Church and to religion, are the renewal of the numberless blows inflicted on the Face of our Lord, and which cause the divine Face to sweat afresh, because impious men strive to annihilate the fruit

of his labours. Veronicas are required in order to wipe and to honour this august Face, which has so few worshippers. All those who apply themselves to this work of reparation, perform thereby the office of the pious Israelite.

IV. — Veronica and the good thief.

The Saviour taught the Sister that two persons had rendered him a signal service during his Passion; the first was Veronica, who glorified his holy humanity by wiping his adorable Face on the path to Calvary; the second was the good thief, who, from the cross as from a pulpit, preached in defence of his cause and confessed his divinity whilst it was being blasphemed by the other thief and by the Jews.

« Our Lord made me to understand, » she says, « that two persons were to be our models and protectors, one of whom was Veronica, the model of persons of her sex who are not charged with defending his cause in public by their voices, but on

whom it is incumbent to wipe his Holy Face by their prayers, praises and adorations. The other person was the good thief, the special model of men and of the ministers of the Church who are called, in the work of reparation, publicly to defend the honour of God, and to proclaim his glory in the face of those who outrage it. Therefore, as a recompense the Saviour gave to Saint Veronica his adorable portrait, and bestowed on the good thief an immediate entrance into his heavenly Kingdom.

Our Lord promised the Sister « not to show himself less magnificent towards those who by their prayers, their adorations, or their writings, should boldly defend his cause before men, without being afraid of either their ill will or their power ».

V. — Virtue of the Holy Face in relation to St. Peter

There are men upon earth who possess the art of restoring bodies, but there is

only our Lord who can be called the restorer of souls after the image of God. This then is the grace which the divine Master promises to grant to all who shall set themselves to render to his adorable Face the honour and the adoration which it merits, with the intention of repairing by this homage the opprobrium it receives from blasphemers.

We see in the apostle Saint Peter an example of the virtue of the Holy Face. The apostle had by his sin effaced the image of God in his soul; but Jesus turned his Holy Face towards the faithless apostle, and he became penitent. « Jesus looked on Peter, and Peter wept bitterly. » The adorable Face is, as it were, the seal of the Divinity which has the power of reimpressing on souls to which it is applied the image of God.

VI. — The Holy Face represents the adorable Trinity

« Remember, oh my soul, the sublime lesson which thy heavenly Spouse has

given Thee in his adorable Face. Remember that this divine head represents the Eternal Father who is not engendered; the mouth of this Holy Face represents the Word engendered by the Father, and the two eyes of this mysterious Face represent the reciprocal love of the Father and of the Son; for these divine eyes have both of them but one and the same light, one and the same knowledge, and produce but one and the same love, represented by the Holy Spirit. Contemplate in the hair the infinity of the adorable perfections of the most Holy Trinity; see in that majestic Head the precious portion of the holy humanity of the Saviour, the image of the unity of God. »

NOVENA TO THE HOLY FACE

(a series of meditations).

FIRST DAY

The Holy Face at Bethlehem.

At the commencement say :

Lord, I desire to seek thy Face; do not Thou re pel me far from it on account of my sins; do not remove Thy Holy Spirit from me.

Let the light of Thy Face shine upon me; teach me in the way of Thy commandments.

Enter into the grotto at Bethlehem, consider the new born Child, laid in the cradle, wrapped in poor swaddling clothes. Mary and Joseph stand before him and contemplate him. You also gaze upon his sweet and radiant Face. It is the Face of the Emmanuel, of the Son of « God with us » ; of the « most beautiful of the children of men ». During four thousand years the patriarchs and prophets had desired to see

it; they earnestly entreated for it as the « salvation » promised to the world.

« Lord, » they unceasingly exclaimed, « show us Thy Face, and we shall be saved. » Behold it here! it shows itself at last! See how ravishing and amiable it is; how it already hastens to give you all the most precious things that it possesses.

I. It gives you *its first prayer:* for already in its cradle, it turns towards Heaven; towards the sovereign Father of angels and of men; the author of all things. It adores him in your name, it prays for you. « Behold me, » it says, « oh my Father, I come to fulfil Thy will. » Now, this will is to deliver you from eternal death, and to accomplish your salvation. When allowing itself to be seen for the first time, the face of Jesus is humble and suppliant; associate yourself with his prayer; determine to labour efficaciously for the great affair of your salvation, which is the object of his coming.

II. It gives you *its first tears.* Behold the innocent and delicate cheeks of the new born infant benumbed with cold, bathed

with the tears which are caused less by the sufferings of the body, than by the grief excited in his soul by the sight of the world. The sweet Face of the little child Jesus is already the victim of reparation, of justice and of expiation; it suffers, it weeps, it satisfies for your sins. Gather up with reverence these holy tears, one alone of which possesses infinite value; offer them to the Eternal Father for the payment of your debts towards him.

III. It gives you also one of *its first smiles.* It has already smiled on Mary, it has smiled on Joseph; now from out the midst of its swaddling clothes, from out its tears, it turns towards you, it becomes sweetly radiant whilst looking at you, it gives you its infantine smile; a smile of peace and love, a smile of heaven, which invites you, which calls you, which seems to say to you: « The face which smiles on you is that of a friend, of a brother, of a Saviour. Draw near, have confidence, I love you. »

Act of love. — If the child Jesus loves you, if his Holy Face gives you the proof of it, what is it that holds you back? Render to him love for love.

Virtue to be practised. — Detach yourself, at least in heart, from all earthly things; let Jesus be your treasure!

Spiritual bouquet. — Dry that first tear; carry away with you that first kind smile of the Holy Face, lay it in the deepest part of your soul, as a ray of hope, as a spark of love, and say with the prophet: « The light of Thy Face has been shed upon us, oh Lord; Thou hast given joy to our heart. »

EJACULATIONS

I have called upon thy Face with my whole heart; have pity on me according to Thy promises.

Let the light of Thy Face shine upon me. Save me in thy mercy; Lord, I shall not be confounded because I have called upon Thee.

Prayer. — God all powerful and merciful, grant we entreat Thee, that, venerating the Face of Thy Christ, disfigured in his Passion because of our sins, we may deserve to contemplate it eternally in the splendour of the glory of Heaven. Through the same Jesus Christ. Amen.

SECOND DAY

The Holy Face in the midst of the people of Judea.

(Prayers at the commencement the same as for the first meditation, p. 108).

Follow our Lord during his public life, traversing the towns and villages of Judea, announcing the good tidings of the Gospel, curing sicknesses and infirmities, everywhere as he passed doing good. Observe what part the Holy Face took in this mission of teaching and of charity. As the Son of God had really united the whole of our nature to himself, he showed himself to men, with a human face, having its own individual features, and a physiognomy which caused him, at all times and everywhere to be known by the aspect of his countenance; for « man », says the prophet, « is known by the aspect of his face. » The people strove with all their might to see the Face of Jesus.

Admire the three wonders of grace, which the sight of the adorable Face produced upon all those who drew nigh to it.

I. *It ravished the multitude.* — When Jesus appeared in public, the people surrounded him, eager to see and hear him; suspended on his divine lips, they said: « Never man spoke like this man! » And they were plunged into ecstasy and astonishment. The reason is that, very different from Moses, the Man-God did not cover his Face with a veil; he revealed himself to every eye; he conversed with all indiscriminately, tempering, through the sweetness and charm of his humanity, the too dazzling rays of the divinity which dwelt corporeally in him. His Face was really the mirror of his soul, the outward expression of his heart, the visible manifestation of his internal feelings.

Is it surprising that his aspect ravished all beholders? — Come you also near, contemplate with avidity His Face at once human and divine, listen with reverence to the words of his mouth; delight to listen to it, to question it, to converse with it.

II. *It attracts the apostles.* — On a certain day, the Saviour passed near to a publican seated at his desk : « Follow me, » he said, and the man immediately arose and followed him ; he became one of his apostles and his first evangelist. « It was, » says St. Jerome, « because at the same time that Mathew heard the voice of Jesus, he saw on his Face a ray of divine Majesty which enlightened him and stirred the very depths of his soul. » — On another occasion, Andrew brought him his brother. Jesus, casting a penetrating glance upon him, said: « Thou shalt be called Peter. » He transformed him, and made of him the chief of his apostles, the corner stone of his Church. — Walking beside the Lake, he perceives two fishermen, two brothers, who were mending their nets ; he stops, looks at them : « Follow me, » he says. On hearing the imperative command and on beholding the splendour which illuminated the eyes and the face of him who called to them, they abandon their nets, their bark, their father, and immediately follow him. Are there not moments in which the Holy

Face enlightens you, urges you and touches you? Do not make any resistance or delay when you are thus attracted by it; let it work in you the change which it desires to do.

III. *It is compassionate and merciful towards all.* — Little children are the object of its embraces and its caresses. It gives to the prodigal son the kiss of peace and reconciliation. Inclined towards the ground in presence of the repentant sinner, it is raised again in order to look at her and to say: « Go in peace, and sin no more. » Attentive to the needs of the multitude in the desert, it raises its eyes towards heaven and calls down the blessing which multiplies the bread necessary for the subsistence of the hungry people. It sheds tears over the tomb of Lazarus and communicates to the four days corpse a miraculous resurrection, an image of the possible conversion of the most hardened sinner. Light, grace, pardon, life, flow like rays from the adorable Face; gather them up with avidity according to the needs and the different states of your soul.

Act of confidence. — Everywhere that it showed itself upon earth, the Holy Face blessed, pardoned, cured, did good. I will call upon it; wherefore should I not be heard?

Virtue to be practised. — Be docile to the impressions of grace; — a grace is a glance of the Face of Jesus which solicits and urges you. Give yourself up to its heavenly influence.

Spiritual Bouquet. — My beloved, show me Thy Face; make Thy voice resound in my ears; Thy voice is as sweet as Thy Face is lovely; I desire at the same time to see and to hear Thee. »

(Ejaculations and prayer, see p. 111).

THIRD DAY

The Holy Face on Tabor.

(Prayers at the commencement, see p. 108).

Ascend with our Lord on Tabor. He climbed the mountain with three priviledged disciples, Peter, James and John, and he began to pray. Whilst he prayed, his Face was transfigured before them; his Holy Face became resplendent like the sun; his vestments were white as snow.

Jesus willed to give in this manner a free outlet to the rays of the divinity which was hidden in him; for the first time he caused to appear before mortal eyes his adorable Face with the splendour of the glory and the beauty which belong to it.

You will find in this mystery three subjects worthy of your attention :

I. *A spectacle to contemplate ;* — that of the Face of our Lord beaming with splendour and grace. The light which flows from his divine Face communicates to the raiment of the Saviour and to the whole of his person a virginal whiteness, incomparable in its purity. It is a light which casts its beams into the air, envelopes the whole mountain and ravishes the three disciples who are present, with admiration. They experience an ecstasy of happiness, a foretaste of the happiness of heaven, and Saint Peter exclaims : « It is good for us to be here, let us make three tabernacles ! » And yet it was only a passing ray of the eternal splendour, a drop of that ocean of felicity, of that plenitude of life of which the Face of the Lord is the source. What

will it be when you drink it in copious drafts and when you will have full possession and assured enjoyment of the very source itself?

II. *A conversation to which to listen.* — Listen to the conversation which Moses and Elias have with Jesus in presence of the Holy Face thus transfigured. — The subject which occupies them is the work of the Redemption of the human race, which the Son of Man has come to accomplish; they speak of his « going out of the world », that is to say, of his Passion and death. The Face of the Redeemer, at that moment so radiant and so beautiful, will soon be wounded, bleeding, spit upon, outraged in a thousand ways. Lifted up upon an infamous gibbet, it will utter in the face of heaven a cry of pardon when expiring, and it will be the consummation of our salvation, the conquering signal of peace, the warrant of an entire reconciliation between God and man. In this mysterious conversation, the Face of Jesus offers itself to us under two very different aspects; it is at once the glorious and the

sorrowful Face. Tabor and Calvary approach each other and are united together; it was meet that it should be so; it is on Calvary, upon the Cross, by the sufferings and ignominy of the Passion concentrated in the Face of our Lord, that Redemption will be accomplished and that we shall merit together with the beatific vision, the delights of Paradise. Do not separate the idea of the sacrifice from that of the recompense; if the joys of Tabor are sometimes granted you, remember that it is to give you strength the better to follow Jesus to Calvary, and to bear the Cross with him.

III. *An order to receive.* — This order emanates from the Eternal Father, who, from the summit of the mountain, as from an awe inspiring tribune, desires to render, in the face of heaven and earth, a solemn homage to the Face of his Son. It is in fact the splendour of his glory, the figure of his substance, the most pure splendour of his eternal light, the spotless mirror of his justice and of his infinite perfections. He there enhances its glory, by surrounding

it as in a splendid frame, with a luminous cloud, which comes down from heaven, as the symbol of the Holy Spirit, from out the bosom of which issues a voice full of power and majesty: « This is my beloved Son in whom I am well pleased, hear ye him. » Such is the command which God gives to every creature. He glorifies the Face of his Word, he makes a solemn exposition of it on the highest mountain of the Holy Land, in order to show in it, to all people and to all centuries, the sign of salvation and the organ of truth. Look at it then, « and act according to the model which is presented to you on the mountain. »

Act of hope. — Yes, I know it; my Redeemer is living: I shall see him one day with my eyes, in his glory, myself and not another; this is the hope which is laid up in my bosom.

Virtue to be practised. — Fidelity in obeying the divine commandments. « Speak, Lord, Thy servant hearkens. »

Spiritual bouquet — « It is good for us to be here. » Say these words in presence of the Tabernacle, at the foot of the altar; there is your Tabor, for the immortal and glorious Face of Jesus is,

through the Eucharist, present to the eyes of your faith; make it the object of your delights and of your joys.

(Ejaculations and prayer, see p. 111).

FOURTH DAY

The Holy Face in the garden of Olives.

(Prayers at the commencement, see p. 108).

Follow Jesus going after the last supper to the mount of Olives, in order to prepare himself for his Passion. He kneels down apart in a solitary grotto; he prays for a long time, even during three hours. His soul is a prey to sorrow, to fear, to the anguish of death. From time to time he interrupts his prayer in order to go to his disciples and to seek from them a little support and consolation, and he meets with neither. « I have sought, » he says, « some one who would console me, and I have found none. »

You may here observe three things:

I. *The sorrowful state of the Holy Face.*

It reflects all the impressions of his soul; it is sorrowful, desolate, quivering; it sheds tears; sorrowful sighs escape from its lips. See also, how, after having prayed on his knees, the Saviour, in order to give to his petitions more of intensity and fervour, prostrates himself with his Face to the ground. Contemplate his Divine Face abased to the dust, cleaving to the earth which, cursed through the sin of Adam and condemned to produce nothing but thorns, was purified by the kiss of peace, by the tears of the Holy Face. Our earth will henceforth behold its inhabitants produce a rich harvest of flowers and fruits of virtue; but Jesus takes the thorns for himself and with them crowns his brow.

II. *The apparition of the angel.* — At that moment, the anguish of the Man-God is redoubled; he experiences mortal anguish; a mysterious sweat, a sweat of blood, bathes his Face, runs down from his brow and falls, drop after drop, upon the ground where he is prostrated. An angel appears in order to strengthen him; reanimated by the heavenly aid, Jesus rises, accepts the

chalice offered to him by his Father, and lovingly drinks it down to the very dregs.

Angel of consolation, you give me an example; I envy you your destiny; I desire to put myself in your place; let it be my portion to raise that suffering and languishing Face, to compensate it by the tenderness of my love, and the generosity of my sacrifices; since it is for me that it suffers and that it is humiliated; it is for me that it resigns itself to drink the chalice presented to it by its Father.

III. *What you have to do.* — It is to offer yourself to it and to imitate it. Adorable Face, Thou didst not refuse the succour offered by another and the consolation of an angel. Permit me, spite of my unworthiness, to draw nigh to Thee, and to render Thee the like service. Permit me to compassionate Thy sorrow, to raise Thee from the ground and to hold Thee reverently in my arms. It is for me to prostrate myself to the ground, to annihilate myself in a spirit of reparation; I associate myself with Thy humiliations and Thy sufferings; like Thee I accept the chalice of suffering,

and I give myself up to the divine will, saying: « Behold me, Lord, I come to do Thy will. Thy law shall be engraved for ever in my heart. Thy will and not my own be done; not what I will, oh Lord, but what Thou willest! »

Act of abandonment. — Offer yourself wholly to God in order never to do aught save his adorable will; make the offering in union with Jesus praying in the garden.

Virtue to be practised. — Do penance; excite yourself to contrition for your own sins and for those of others; accept, in a spirit of expiation the trials of life and the bitter sorrows it may please God to send you.

Spiritual bouquet. — My food, that is to say, my joy and my delight, are to do the will of my Father who is in heaven.

(Ejaculations and prayer, see p. 111).

FIFTH DAY

The Holy Face in the house of Caiphas.

(Prayers at the commencement, see p. 108).

It is the night of the Passion, Jesus, after a derisive judgment, has been disdain-

fully sent, with his hands tied, to the house of Caiphas.

I. *Outrages.* — He is at the mercy of a band of servants and of soldiers, who make it a cruel sport to load him with outrages and insults of every kind. His Holy Face is their target. The whole night, it has to suffer the most humiliating insults which can be invented by the malice of men and the rage of devils. They outrage him by blows, they wound him and cover him with blood by giving him cuffs with their hands, they soil him with spits, a kind of insult particularly felt by the Saviour. He complains of it by the mouth of the prophet: « They were not afraid to spit in my Face, » and when predicting to his apostles the Passion which he was about to undergo at Jerusalem, he specified the spits which would be given him : «The Son of man shall be spit upon. »

II. *Conversion of Saint Peter.* — In the midst of this ignominious treatment, what patience on the part of the Saviour! what serenity! what sweetness! he does not complain, he does not murmur; he prays,

he loves, he expiates and repairs the outrages which our sins have inflicted and still inflict on the majesty of his heavenly Father. At the very culmination of his ignominies his sorrowful Face finds means to perform an act of mercy and of ineffable charity; it casts its eyes on the prince of the apostles and raises him up after his fall. Peter was there, at some distance from him, an unfaithful disciple, mingling in the crowd of the enemies of his master, he had shamefully denied him, no less than three times. All at once he encounters the divine eyes fixing upon him a look of gentle reproach, of compassion and of love. It is enough. The sight of that sorrowful Face, of that ray of light which issues from those sad eyes pierces the heart of the apostle; penetrated with shame and repentance, he turns aside and weeps bitterly.

III. *Application to yourself.* — Oh divine Face who raisest up and transformest wandering souls, cast Thine eyes upon me, have pity on me, I have not, after having offended God, responded to the attractions of Thy grace, or, if I have shed

a few tears, they have only been the result of a passing feeling of humility, of a sadness in which self love had a larger part than true repentance. Since Thou art, oh adorable Face, a sun of justice, able to soften our souls and to purify our consciences, burn and consume in me all that is contrary to the purity of Thy love; may Thy heavenly rays inflame me, and make me weep secretly over my past offences; I also, I am an unfaithful disciple, or rather, I have been, but will no longer be one! Thou hast been so merciful as to forgive me my revolts and to turn away Thine eyes from my sins. No, my Jesus, whatever may happen, and whatever it may cost me, I will not renounce Thee any more; I will, on the contrary, glorify Thee by my penitence and my good works.

Act of contrition. — Lord, turn away Thy Face from my sins, and blot out all my iniquities. I detest them and desire to make reparation for them.

Virtue to be practised. — Have the courage of your faith, do not fear the eyes and the words of men, when there is a question of a duty to be fulfilled or of a fault to be avoided.

Spiritual bouquet. — « Jesus looked at Peter, and Peter wept bitterly. »

(Ejaculations and prayer, see p. 111).

SIXTH DAY

The Holy Face at the prætorium of Pilate.

(Prayers at the commencement, see p. 108).

I. *The sufferings of the Holy Face.*—The lashes which the executioners inflicted on Jesus did not spare his sweet and amiable Face. It is furrowed in every direction, wounded, bleeding, lacerated by scourges. Then, seeing that Jesus was condemned to death, because he had called himself « King », the soldiers turn this title into a subject of bitter derision and of sacrilegeous mockeries. They cast upon his shoulders a purple robe; instead of a sceptre, they place a reed in his hand, and by an incredible refinement of malice they fashion a crown for him out of thorns which they interlace together, and which they fas-

ten on his brow with great blows. The long, hard, sharp thorns entering deeply into the head of the Saviour caused him dreadful suffering, and inundated his Holy Face with streams of blood.

II. *Humiliations of the Holy Face.* — It was in this pitiable state Pilate presented Jesus to the people, hoping thereby to excite their compassion and to deliver him. « Behold the man ! » he said. The sight only inflamed their fury. « Crucify him, crucify him, they exclaimed. — Shall I crucify your king? — We have no other king than Cesar, we will not have this man to reign over us. » The enemies of the Saviour triumphed. Amongst the crowd there were many whom he had overwhelmed with blessings, who perhaps, in secret, called themselves his disciples and friends; yet not one amongst them raised his voice in order to declare himself in his favour, and to defend him; not one of them dared to recognise him for his king and his God. This miserable, cowardly abandonment, joined to the other outrages inflicted on the Holy Face, was a sorrowful

martyrdom for Jesus. « My people, what have I done to you? Why do you outrage the Face of your Saviour? Why have you surrounded it with a diadem of thorns? »

III. *Honour due to the Holy Face.* — There is a profound mystery contained in the crowning of the divine Face; it was destined to reign. The soldiers, though unconscious of it, attest the royalty of Jesus Christ, as well as Pilate; without being aware of it, they enter into the designs of God, who wills that his Son should be recognised as King and under that title, should receive the homage of all creatures. — Yes, Oh Jesus, by the diadem which crowns Thy Face, Thou hast acquired the right of reigning over my heart; Thy diadem of ignominy and of suffering is a crown of expiation and of love. Many times I have cast dishonour upon Thy royalty by despising Thy holy law and Thy divine teachings; many times I have caused the blood to flow down Thy august Face through my reiterated sins, which have driven ever deeper into Thy flesh the thorns which transpierce Thy brow; I have run after

the joys of this world, and I have crowned myself with roses; I have longed after the luxurious delights of an easy and pleasant life, not remembering that I am the subject of a king crowned with thorns.

No, adorable Face, I will not allow Thee any more to suffer the thorns of my iniquities; I desire that Thou shouldst rejoice in my homage; that thou shouldst be crowned with the flowers of my virtues, and that Thou shouldst triumph in me by a generous love worthy of Thee.

Act of offering. — Oh Jesus, my king and my God, behold my mind with its thoughts, my heart with its affections, my will with its tendencies, behold my soul and my body; I put them wholly and entirely under the empire of Thy Holy Face, reign over me for evermore.

Virtue to be practised. — Make all the desires and ill regulated movements of your heart and mind which may offend the holy Face and renew its sufferings, to die in you by means of mortification.

Spiritual bouquet. — Can a member be fastidious and sensual under a Head that is crowned with thorns?

(Ejaculations and prayer, see p. 111).

SEVENTH DAY

The Holy Face on the path to Calvary.

(Prayers at the commencement, see p. 108).

Behold Jesus ascending the mount of his sacrifice, laden with the weight of his Cross. After the painful and humiliating fall which he has had, his adorable Face is soiled with dust, with sweat and with blood. The spectacle excites the contempt of the crowd and the mockeries of the executioners.

I. *Reparation offered to the Holy Face.* — In this state of abandonment and of opprobrium, the Saviour, all at once, receives a mark of devotion and of tenderness which compensates and consoles him. A courageous woman, Veronica, has been touched with compassion. Listening only to her faith and her love, she makes her way through the crowd, puts aside the executioners, and, filled with reverence and emotion, draws near to Jesus. Then she takes the soft white veil of fine egyptian

linen which covers her head; she spreads it over and gently applies it to the bleeding and wounded Face of the Man-God! she wipes it and raises it; it is a real service which she renders to him, and which for a moment relieves his sufferings and reanimates him. As a recompense, Jesus immediately leaves the impression of his Holy Face upon the linen of which she had made use for the performance of this heroic act.

II. *Veronica our pattern.* — Congratulate Veronica; look upon her as an admirable model, learn from that generous woman to make reparation to the suffering Face of your God. Impiety renews, in these our days, the outrages he endured on Calvary. His Holy Face is especially insulted and spit upon by all the horrible blasphemies which hell vomits forth against his divinity. The Saviour complains; he seems to say to those who know him and who love him: « I have sought around me for consolers, and I have found none. » Let your heart answer: « Behold me, Lord; I am Thine, ready to do Thy good pleasure.

Must I oppose my faith, my adoration, my example to hatred and contemptuous impiety? I am ready. »

III. *A good inspiration to follow.* — Divine master, Thou hast said in Thy Gospel: « Whoever shall glorify me before man, I will glorify him in my turn, before my Father who is in heaven. » At the present day, perverse and sacrilegious sects outrage Thy adorable Face; I desire to glorify it by my expiations, by my praises, by all the fervour of my love. Animate me with the spirit with which Veronica was inspired upon the ascent to Calvary. What signify to me the raillery of the world, and the rage of hell? I will listen to the voice of the Church, I will follow the inspirations of my heart, I will go to Thee, oh sweet Face of my Saviour; I will wipe away the tears with which it is inundated; I will soothe the wounds which make it suffer, I will efface the ignominious blemishes with which wicked men have attempted to soil it. In Thy turn, inspire me with the rays of Thy grace, and engrave in my heart the celestial impress of Thy virtues.

Act of charity. — Love the Holy Face and have compassion on the outrages it was made to suffer; love your wandering brethren, and pray to God to spare and convert them.

Virtue to be practised. — Let zeal for reparation inflame you; exercise it by communions, by your prayers, by your words, by your example, by all the means with which the sight of evil committed ought to inspire you.

Spiritual bouquet — « I want Veronicas, » said our Lord to Marie de Saint Pierre. — « My daughter, take my Face as a precious coin wherewith to pay to my Father the debts of His justice. »

(Ejaculations and prayer, see p. 111).

EIGHTH DAY

The Holy Face on the Cross.

(Prayers at the commencement, see p. 108).

Upon the Cross, where it is placed as upon an altar of propitiation between heaven and earth, the Holy Face acts as our intercessor and our mediator.

I. *The pardon of the Holy Face.* — Raising its eyes bathed in tears towards the heaven-

ly Father, it entreats our pardon : *Pater, dimitte illis.* Oh Father, remit the debt of these sinners ; give back to them Thy friendship. Then turning towards us, it inclines itself lovingly, as though to offer us the kiss of peace and of reconciliation. Oh! how touching, at that moment, is the aspect of the sorrowful Face of the Redeemer; what sufferings upon that bed of anguish! what a prolonged agony! and what patience also! what gentleness, what an ineffable serenity in its movements and its words!

As often as seven times the divine Face, giving a truce to its sufferings, opens its blessed lips; each one of its words is a lesson, a grace, and as it were, a reiterated and supreme adieu which it adresses to the world. It does not murmur; it is not irritated; it prays, it pardons, it blesses; at last it utters a loud cry and expires.

II. *The appeal made to divine mercy.* — Oh God, our Creator and our Father, we dare not raise our eyes towards Thee; for we have sinned; we have abused Thy innumerable blessings; we are guilty in the

highest degree, we deserve the blows of Thy divine justice. But, Lord, behold Thy Christ on the Cross, look at his merciful and compassionate Face which implores Thee. Listen to the voice of its prayer. Behold its tears, the thorns of its crown, the blood with which it is inundated. Behold it mute, inanimate, growing cold in the death agony. It is given up to death for us, oh Father; it has taken our place before Thee, it has deserved to disarm Thy anger. Look, look at the Face of Thy well beloved Christ, in the state to which it has been reduced. Pardon us, oh most merciful Father, and save us.

III. *Christian pardon.* — Most holy Face of Jesus on the cross, what a lesson Thou givest to me ! Thy charity has reached even to the extent of pardoning Thy executioners and praying for them. It is, above all, for those who struck Thee, wounded Thee, dealt Thee blows, covered Thee with spittle, that Thou saidst : « Forgive them, Father, they know not what they do. » When they struck Thee, Thou didst endure them, gently and in silence. Now, Thou raisest

Thy voice to excuse and defend them, to obtain pardon for them; in offering for them Thy blood, Thou givest them the greatest proof of Thy love. Teach me this Thy endurance of our neighbour and this Thy generosity in pardoning even our most cruel enemies. Yes, I forgive, for love of Thee, all who have offended me. With you; I pray for the sinners who outrage Thee, for the wretched men who blaspheme Thee; I beg of Thee their conversion and their salvation. Let them but turn to Thee, oh most Holy Face, let them invoke Thee; it is enough! Whoever looks on Thee, oh blessed Face, with faith and repentance, will escape the sting of the serpent and will find life.

Act of generous love. — My God, I forget the injuries which have been inflicted on me; I pardon all those who have offended me in any way whatever; I love them sincerely, I pray for them, and I entreat thee to save them.

Virtue to practise. — Bear the injuries inflicted on you and the coldness shown you by your neighbour, accept all that is painful in them to your heart and mind in reparation for what the Holy Face has suffered.

Spiritual bouquet. — God our protector, cast Thine eyes upon the Face of Thy Christ.

(Ejaculations and prayer, see p. 111).

NINTH DAY

The Holy Face on the day of the Resurrection.

(Prayers at the commencement, see p. 108).

On the day of his resurrection, our Saviour showed himself several times to his holy mother, to the holy women and to his Apostles. He came forth from the sepulchre, endowed with a spiritual and incorruptible life, shining with glory and immortality. In this state, that which above all attracted attention, was the beauty and triumphant splendour of his Holy Face.

I. *Glory of the Holy Face after the Resurrection.* — Look at it yourself in spirit and with the eyes of faith. What celestial fire in its eyes! What serenity on its brow! What harmony in its features! What a smiling and majestic countenance! During

his Passion we beheld the Face of Jesus bleeding and full of grief; at this moment, joys beams forth from it; it overflows with consolation in proportion to the sufferings and ignominies it has suffered. Oh adorable Face of my Saviour, it is meet that victorious now, over death and sin, you should appear dazzling in strength and splendour. Show what Thou art; shed all around in softened majesty, the rays of honour and glory with which Thou art crowned; advance and reign over all hearts. *Prospere procede, et regna.*

II. *Joy which it communicates.* — The first time that the apostles, when they were assembled together in the cenacle, saw the risen Face of their divine Master, they were thrilled, says the Evangelist, with great joy; his smile, his sweet gaze, his kind and paternal words, the breath of his lips which he shed upon them, inundated them interiorly with a delicious peace which they had never before experienced.

What will be the joy of the elect, when they shall behold, in its full splendour, without a cloud and without a shade, the

glorious Face of the Incarnate Word. The sight will enable them to penetrate as through a most pure mirror, into the secrets of the divine essence, where they will find perfect beatitude and the sovereign good. They will see it even as it is, that most Holy Face, and they will become like to it; perfection of soul and of body will be theirs through the light of its glory with which they will feel themselves to be penetrated.

III. *Its praises throughout eternity.* — Lord, permit me « to behold Thee », permit me to see Thy Face in its pure and real glory; when Thy glory shall thus appear to me, then my heart will be satiated with joy. Being then, says Saint Augustine, free and disengaged from all cares, « we shall see, we shall love, we shall praise; » we shall see the Face of the divine King so ravishing and so beautiful; we shall love the Face of the Man-God, of the Son of Mary so sweet and so amiable; we shall praise the Face of the Redeemer, so victorious and so powerful. We shall behold it for ever, we shall love it without distaste;

we shall praise it without weariness, with transports of ever reviving, ever renewed joy, for ever and ever. Amen.

Act of desire. — When shall I go and appear before the Face of my God? When shall I see him face to face?

Virtue to be practised. Detach yourself, little by little, from the deceptive and passing joys of this world; seek the treasures of Heaven where the risen Jesus awaits you.

Spiritual bouquet. — May I expire thirsting with an ardent thirst to see the desirable Face of our Lord, Jesus Christ. (Last words of Mr Dupont.)

EJACULATIONS

I have entreated Thy Face with my whole heart; have pity on me according to thy promise. Make the light of Thy Face to shine upon me; save me in Thy mercy; Lord, I shall not be confounded, because I have called upon Thee.

PRAYER. Almighty and merciful God, grant, we beg of Thee, that whilst venerating the Face of Thy Christ, disfigured in the Passion because of our sins, we may merit to contemplate it eternally in the splendour of its heavenly glory. Through the same Jesus Christ our Lord. Amen.

SECOND PART

LITANIES AND FORMS OF PRAYER

LITANIES OF THE HOLY FACE

TAKEN FROM THE SCRIPTURES

Kyrie, eleison.	Lord, have mercy on us.
Christe, eleison.	Jesus Christ, have mercy on us.
Kyrie, eleison.	Lord, have mercy on us.
Christe, audi nos.	Jesus Christ, hear us.
Christe, exaudi nos.	Jesus Christ, graciously hear us.
Pater de cœlis Deus, miserere nobis.	God the Father, who art in Heaven, have pity on us.

Fili redemptor mundi Deus,	miserere nobis.	God, the Son, Redeemer of the world,	have pity on us.
Spiritus sancte Deus,		God, the Holy Ghost,	
Sancta Trinitas unus Deus,		Holy Trinity, one God,	
Jesu, in formam servi facte,		Jesus, who didst take on Thyself the form of a servant,	

Jesu, cum hominibus conversate,
Jesu, super Jerusalem lacrymate,
Jesu, cujus Facies resplenduit sicut sol,
Jesu, in Faciem tuam prostrate,
miserere nobis.

Jesu, sanguineo sudore Faciem perfuse,

Jesu, osculo a Juda tradite,
Jesu, a ministro alapa percusse,

Jesu, Faciem velate,

Jesu, in Faciem conspute,
Jesu, colaphis in Faciem cœse,
Jesu, spinis coronate,

Jesu, arundine caput percusse,
Jesu, a Facie cujus silet omnis terra,
miserere nobis.

Jesu, ostendens Faciem tuam super sanctuarium tuum,

Jesus, who didst converse with men,
Jesus, who didst weep over Jesusalem,
Jesus, whose Face didst shine like the sun,
Jesus, who didst prostrate Thyself upon Thy Face,
have pity on us.
Jesus, whose Face was bathed in a bloody sweat,
Jesus, betrayed by the kiss of Judas,
Jesus, who didst receive a blow from the hand of a servant,
Jesus, whose Face was veiled,
Jesus, whose Face was covered with spittle,
Jesus, whose Face was wounded with blows,
Jesus, crowned with thorns,
Jesus, whose head was struck with a reed,
Jesus, whose Face commands a reverent silence over the whole earth,
have pity on us.
Jesus, who dost show Thy Face above Thy sanctuary,

Jesu, ante cujus Faciem prosternimus preces,
Jesu, a Facie cujus quærimus misericordiam,
Jesu, a Facie cujus non sunt absconditæ viæ nostræ,
Jesu, a Facie cujus montes defluxerunt,

Jesu, cujus Facies non est aversa a conspuentibus,
Jesu, cujus genæ vellentibus datæ,

miserere nobis.

Jesu, quasi leprosus reputate,
Jesu, cujus videmus Faciem in jubilo,
Jesu, cujus Vultus super facientes mala,

Jesu, illuminans Vultum tuum super nos,

Jesu, cujus caput aurum optimum,
Jesu, cujus labia distillant myrrham primam,

miserere nobis.

Jesus, before whose Face we utter our prayers,

Jesus, from whose Face we expect mercy,

Jesus, from whose Face none of our doings are hidden,
Jesus, whose Face causes the mountains to melt away,
Jesus, who didst not turn Thy Face away from spittings,
Jesus, who didst present Thy cheeks to those who struck Thee,

have pity on us.

Jesus, who was looked upon as a leper,
Jesus, whose Face we behold with joy,
Jesus, whose eyes observe those who do evil,
Jesus, who causest to shine upon us the light of Thy Face,
Jesus, whose head is of most pure gold,
Jesus, whose lips distil an excellent myrrh,

have pity on us.

Jesu, in cujus labiis diffusa est gratia,
Jesu, in cujus conspectu cœli non sunt mundi,
Jesu, ponens lacrymas nostras in conspectu tuo,
Jesu, in conspectu cujus exultant justi,

miserere nobis.

Jesu, cujus oculi in pauperem respiciunt,
Jesu, cujus oculi super metuentes te,
Jesu, cujus oculi super justos,
Jesu, cujus oculi ad fideles terræ,
Jesu, cujus oculi sicut columbæ,
Jesu, cujus oculi ut lampas ardens,
Jesu, cujus oculi tanquam flamma ignis,
Jesu, cujus oculi lucidiores sunt super solem,

miserere nobis.

Jesu, cujus oculi in diligentes te,

Jesus, in whose eyes the heavens are not pure,
Jesus, on whose lips grace is shed,
Jesus, whose eyes are witnesses of our tears,
Jesus, whose Face rejoices the just,

have pity on us.

Jesus, whose eyes are attentive to the poor,
Jesus, whose eyes are upon those that fear Thee,
Jesus, whose eyes behold the just,
Jesus, whose eyes are upon the faithful on the earth,
Jesus, whose eyes resemble those of a dove,
Jesus, whose eyes are like a burning lamp,
Jesus, whose eyes are like a flaming fire,
Jesus, whose eyes are more brilliant than the sun,

have pity on us.

Jesus, whose eyes rest upon those that love Thee,

Propitius esto, parce nobis, Jesu.

Ab omni malo, libera nos, Jesu.

A subitanea et improvisa morte,

A damnatione perpetua,

Per mysterium sanctæ Incarnationis tuæ,

Per gloriosam Transfigurationem tuam,

Per lacrymas tuas,

Per sanguineum sudorem tuum,

Per alapas tuas,

libera nos, Jesu.

Per spineam coronam tuam,

In die judicii,

Peccatores, te rogamus, audi nos.

Ut peccatis mortui, justitiæ vivamus, te rogamus, audi nos.

Ut te passo in carne eamdem cogitatione armemur, te rogamus, audi nos.

Ut te crucifixum scire ante omnia studeamus, te rogamus, audi nos.

Be merciful unto us, pardon us, Jesus.

From all evil, deliver us, Jesus.

From sudden and unprovided death,

From eternal damnation,

By the mystery of Thy holy Incarnation,

By Thy glorious Transfiguration,

By Thy tears,

By Thy bloody sweat,

deliver us, Jesus.

By the blows Thou didst receive,

By Thy crown of thorns,

At the day of judgment,

We sinners beseech Thee, hear us.

That being dead to sin, we may live to justice, we beseech Thee.

Having suffered in the flesh, arm us with the same thought, we beseech Thee.

Grant that we may apply ourselves to know nothing, save Jesus crucified, we beseech Thee.

Ut sicut socii passionum, ita simus et consolationis, te rogamus, audi nos.
Ut te revelata Facie aliquando videre possimus, te rogamus, audi nos.
Fili Dei, te rogamus.
Agnus Dei, qui tollis peccata mundi, parce nobis, Jesu.
Agnus Dei, qui tollis peccata mundi, exaudi nos, Jesu.

Agnus Dei, qui tollis peccata mundi, miserere nobis, Jesu.

ANTIPHONA

A facie furoris tui, Deus, conturbata est omnis terra, sed tu, Domine Deus, miserere, et ne facias consummationem; ostende Faciem tuam, et salvi erimus.

℣. Exurgat Deus, et dissipentur inimici ejus;

Having taken part in Thy sufferings grant us a share in Thy consolations, we beseech Thee.
Grant us to see Thee, face to face, in heaven, we beseech Thee.

Son of God, hear us.
Lamb of God, who takest away the sins of the world, spare us, Jesus.
Lamb of God, who takest away the sins of the world, graciously hear us, Jesus.
Lamb of God who takest away the sins of the world, have mercy on us, Jesus.

ANTHEM

Oh God, the whole earth is troubled when anger shows itself on Thy Face; but, oh Lord our God, grant unto us mercy, and do not proceed to the last extremity; show us Thy Face and we shall be saved.

℣. Let God arise, and let his enemies be scattered.

℟. Et fugiant omnes qui oderunt eum a Facie ejus.

OREMUS

Concede, quæsumus, omnipotens et misericors Deus, ut qui Filii tui Domini nostri Jesu Christi Faciem propter peccata nostra in Passione deformatam veneramur, eamdem in cœlesti gloria fulgentem contemplari perpetuo mereamur. Per eumdem Dominum nostrum. Amen.

℟. And let all who hate him, flee from before his Face.

PRAYER

Almighty and merciful God, grant, we beseech Thee, that whilst reverencing the Face of Thy Christ, disfigured in the Passion because of our sins, we may merit to contemplate it, shining for ever in celestial glory. Through the same Jesus Christ. Amen.

LITANIES OF THE HOLY FACE

IN REPARATION FOR BLASPHEMIES, AND SO IMPLORE OF GOD BY THE ADORABLE FACE OF HIS SON THE CONVERSION OF BLASPHEMERS

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
Holy Virgin Mary, pray for us.

O adorable Face, which was adored with profound respect by Mary and Joseph when they saw Thee for the first time, have mercy on us.

O adorable Face, which in the Stable of Bethlehem didst ravish with joy the angels, the shepherds and the Magi,

O adorable Face, which in the Temple didst transpierce with a dart of love the saintly old man Simeon and the prophetess Anna,

O adorable Face, which was bathed in tears in Thy holy infancy,

O adorable Face, which, when Thou didst appear in the Temple at twelve years of age, didst fill with admiration the Doctors of the law,

O adorable Face, white with purity and ruddy with charity,

have mercy on us.

O adorable Face, more beautiful than the sun, more lovely than the moon, more brilliant than the stars,

O adorable Face, fresher than the roses of spring,

O adorable Face, more precious than gold, silver and diamonds,

O adorable Face, whose charms are so ravishing, and whose grace is so attractive,

O adorable Face, whose every feature is characterised by nobility,

O adorable Face, contemplated by angels,

O adorable Face, sweet delectation of the Saints,

O adorable Face, masterpiece of the Holy Ghost, in which the Eternal Father is well pleased,

O adorable Face, delight of Mary and of Joseph,

O adorable Face, ineffable mirror of the Divine perfections,

O adorable Face, whose beauty is always ancient and always new,

O adorable Face, which appeasest the wrath of God,

O adorable Face, which makest the devils tremble,

O adorable Face, treasure of graces and of blessings,

O adorable Face, exposed in the desert to the inclemencies of the weather,

O adorable Face, scorched with the heat of the sun and bathed with sweat in Thy journeys,

have mercy on us.

have mercy on us.

O adorable Face, whose expression is all divine,

O adorable Face, whose modesty and sweetness attracted both the just and sinners,

O adorable Face, which gavest a holy kiss to the little children, after having blessed them,

O adorable Face, troubled and weeping at the tomb of Lazarus,

O adorable Face, brilliant as the sun, and radiant with glory on Mount Tabor,

O adorable Face, sorrowful at the sight of Jerusalem and shedding tears on that ungrateful city,

have mercy on us.

O adorable Face, bowed to the earth, in the garden of Olives, and covered with confusion for our sins,

O adorable Face, bathed in a bloody sweat,

O adorable Face, kissed by the traitor Judas,

O adorable Face, whose sanctity and majesty smote the soldiers with fear and cast them to the ground,

O adorable Face, struck by a vile servant, shamefully blindfolded, and profaned by the sacrilegious hands of Thine enemies,

O adorable Face, defiled with spittle and bruised by innumerable buffets and blows,

O adorable Face, whose Divine look wounded the heart of Peter, with a dart of sorrow and love,

have mercy on us.

O adorable Face, humbled for us at the tribunals of Jerusalem,

O adorable Face, which didst preserve Thy serenity when Pilate pronounced the fatal sentence,

O adorable Face, covered with sweat and blood, and falling in the mire under the heavy weight of the Cross,

O adorable Face, worthy of all our respect, veneration and worship,

O adorable Face, wiped with a veil by a pious woman, on the road to Calvary,

O adorable Face, raised on the instrument of most shameful punishment,

O adorable Face, whose brow was crowned with thorns,

O adorable Face, whose eyes were filled with tears of blood,

O adorable Face, into whose mouth was poured gall and vinegar,

O adorable Face, whose hair and beard were plucked out by the executioners,

O adorable Face, which was made like to that of a leper,

have mercy on us.

O adorable Face, whose incomparable beauty was obscured under the dreadful cloud of the sins of the world,

O adorable Face, covered with the sad shades of death,

O adorable Face, washed and anointed by Mary and the holy women and wrapped in a shroud,

O adorable Face, inclosed in the sepulchre,

O adorable Face, all resplendent with glory and beauty on the day of the Resurrection,

O adorable Face, all dazzling with light at the moment of Thy Ascension,

O adorable Face, hidden in the Eucharist,

have mercy on us.

O adorable Face, which wilt appear at the end of time in the clouds with great power and majesty, have mercy on us.

O adorable Face, which wilt cause sinners to tremble, have mercy on us.

O adorable Face, which wilt fill the just with joy for all eternity, have mercy on us.

Lamb of God, who takest away the sins of the world, spare us, O Lord.

Lamb of God, who takest away the sins of the world, graciously hear us.

Lamb of God, who takest away the sins of the world, have mercy on us.

By a Rescript dated 27th of January 1853, His Holiness Pope Pius IX grants to all who recite, with a contrite heart, these prayers in honour of the Holy Face of Jesus Christ an indulgence of a hundred days for each time; applicable to the souls in Purgatory.

PRAYER

I salute Thee, I adore Thee, and I love Thee, o Jesus, my Saviour, outraged anew by blasphemers, and I offer Thee, through the heart of Thy blessed Mother, the worship of all the Angels, and Saints, as an incense and a perfume of sweet odour, most humbly beseeching Thee, by the virtue of Thy sacred Face, to repair and renew in me and in all men Thy image disfigured by sin. — Amen.

Pater, Ave, Gloria.

ANOTHER PRAYER

I salute Thee, I adore Thee, and I love Thee, O adorable Face of Jesus, my Beloved, noble seal of the Divinity; with all the powers of my soul I apply myself to Thee, and most humbly pray Thee to imprint in us all the features of Thy divine likeness. — Amen.

ANOTHER PRAYER

O adorable Face of my JESUS, so mercifully bowed down upon the tree of the cross, on the day of Thy Passion for the salvation of men, now again, incline in Thy pity towards us poor sinners; cast upon us a look of compassion, and receive us to the kiss of peace. Amen.

Sacred Heart of Jesus, have mercy on us. Amen.

Sit nomen Domini benedictum! Amen.

AN ACT OF HONORABLE AMENDS

TO THE MOST HOLY FACE OF OUR LORD JESUS CHRIST, IN REPARATION OF THE SIN OF BLASPHEMY, OF THE PROFANATION OF SUNDAYS, AND OF OTHER IMPIOUS CRIMES AGAINST GOD AND THE CHURCH. TO BE RECITED PUBLICLY AT THE MONTHLY MEETINGS OF THE ARCHCONFRATERNITY

Most holy and most adorable Face of the Saviour, humbly prostrate in Thy presence, we present our-

selves before Thee, in order, by a solemn act of faith and of piety, to render Thee the homage of veneration, praise and love which is Thy due. We also desire to offer to Thee honorable amends and a public reparation for the sins, blasphemies and sacrileges of which the present generation has rendered itself culpable towards the Divine Majesty, and which, in regard to Thee, oh well beloved Face, renew the ignominies and the sufferings of Thy Passion.

It is with terror and profound affliction that we are witnesses of these monstrous crimes, which cannot fail to draw down upon society and upon our families, the malediction and the chastisements of divine justice. We see, in fact, all around us the law of the Lord and the authority of His Church despised and trodden under foot; His thrice holy Name denied or blasphemed, the Sunday which he has reserved for his worship, publicly profaned; his altars and his offices forsaken for criminal or frivolous pleasures. Impious sectarians attack all that is sacred and religious. But it is, above all, the Divinity of Christ, the Son of the living God; it is the Incarnate Word; it is the august Face and the Crucifix which they attack with the greatest fury; the spit and the blows of the Jews are renewed by the insults and the outrages which their hatred dares, in every possible manner, to inflict upon Thee, oh Face full of sweetness and of love.

Pardon, a thousand times pardon, for all these

crimes! May we make amends for them by our humble supplications and the fervour of our homage! But, guilty and sinners as we are, what can we offer the Eternal Father in order to appease his just anger, if it be not Thyself, oh sorrowful Face, who has deigned to make Thyself our advocate and our victim? Supply what may be wanting in us by Thy satisfactions and Thy merits.

Heavenly Father, we entreat Thee, « look on the Face of Thy Christ. » Behold the wounds which disfigure it, the tears which escape from its sunken eyes; the sweat with which it is bathed; the blood which flows in streams down its profaned and wounded cheeks. Behold also its invincible patience, its unalterable gentleness, its infinite tenderness and its merciful goodness towards sinners. This Holy Face is turned towards Thee, and, before exhaling its last sigh, lovingly inclined upon the Cross, it implores Thee in favour of those who curse and outrage it. Oh Father, listen to that suppliant cry, permit Thyself to be touched; have pity on us and pardon us. Grant, moreover, that in presence of this divine Face, equally formidable and powerful, the enemies of Thy Name may take flight and disappear; that they may be converted and live!

(*Ejaculations and invocations which the people repeat alternatively after the celebrant*).

May the most adorable Name of God be adored for ever and ever!

May the Holy Day of the Lord be sanctified by all men !

May the Holy Face of Jesus be loved by every heart !

May holy Church, our Mother, be exalted throughout the whole earth !

May our holy Father the Pope, Vicar of Jesus Christ, be venerated by all people !

Saint Peter, Prince of the apostles, and Patron of the Archconfraternity, pray for us.

Lord, show us Thy Face, and we shall be saved.

Amen ! Amen !

CONSECRATION TO THE HOLY FACE

FOR THE USE

OF THE MEMBERS OF THE ARCHCONFRATERNITY

I... in order to give still greater increase to the glory of Jesus, dying for our salvation upon the cross; in order to correspond to the merciful love with which his Holy Face is animated towards poor sinners, and in order to repair the outrages which the frightful crimes of the present day inflict upon his august Face, the most pure mirror of the divine Majesty, — I associate myself, fully and freely, to the faithful received into this pious confraternity; I desire to participate in the indulgences with which it is enriched and in the good works practised therein, as well for the expiation of my sins as for the solace of souls suffering in Purgatory. Amiable Redeemer, most sweet Jesus, hide in the secret of Thy Face all the members of this association; may they there find shelter from the seductions of the world, and the snares of Satan; grant that, faithfully keeping all the precepts of Thy law and fulfilling the special duties of their state, they may be more and more inflamed with zeal for reparation, and with the flames of Thy divine love.

CONSECRATION OF OURSELVES
TO THE HOLY FACE

Oh adorable Face of my Jesus, humbly prostrate in Thy divine presence, I desire to consecrate myself wholly to Thee and henceforth to live only for Thee. Why have I not at my disposal, the hearts of all creatures, in order to offer them up as an holocaust to Thee? Alas! oh well beloved Face, I have only my own, unworthy as it is of Thy attention and often rebelling against the movements of Thy grace; nevertheless, I give it to Thee, my poor heart, and I consecrate it to Thee, in order that, from this moment and during all the days of my life, it may be inflamed with the holy ardour of Thy divine love. Purify it, warm it with the blessed rays of Thy eternal light, so that I may henceforth exclaim with the prophet king: «Lord, the light of Thy Face is engraved upon us; Thou hast caused joy to spring forth in my heart. (Ps. IV, 7.)

I offer Thee then this day, deliberately and with great joy, the sacrifice of all the delights which may be offered me on earth. Accept, oh adorable Face, oh Thou whom I love more than aught else in the world, accept the homage of myself, which I present to Thee at this moment. I thrill with gladness and with love, whilst thus

consecrating to Thee the whole of my being. Yes, I offer and consecrate to Thee my heart, my body, my soul, my spirit, and my life; my heart, to love only Thee, O beauty ever ancient and ever new; my body, to serve as an instrument of reparation and of all that belongs to Thy glory; my soul, to reflect unceasingly the image of Thy different graces; my spirit, to think only upon Thee, and upon all that will tend to spread devotion to Thee; my life, my whole life, in order that it may be penetrated with Thy sweet memory, and filled with actions worthy Thy Name, so that I may one day merit that life eternal, in which, according to the expression of Thy apostle, I may contemplate Thee, no longer as in an enigma and through a mirror, but face to face, and as Thou art.

Whilst waiting until this supreme grace shall be accorded to me, O Holy Face of Jesus, make me walk here below in the light of Thy benign eyes, that when I shall appear before Thee, Thou mayest name me by my name, Thou mayest kiss me with the kiss of Thy mouth, and Thou mayest introduce me into the immortal society of the blessed who are occupied without ceasing in contemplating Thee, praising Thee, adoring Thee, and eternally singing Thy mercies. Amen.

ACT OF LOVE TO THE HOLY FACE

Adorable Face of my Jesus, my only love, my light and my life, grant that I may see no one except Thee, that I may know no one except Thee, that I may love Thee alone, that I may live with Thee, of Thee, by Thee, and for Thee. Amen.

ACT OF REPARATION

O well beloved Face of Jesus! humbly prostrate in Thy presence, we adore Thee for those who refuse to adore Thee; we love Thee and we pray to Thee, for those who refuse to love Thee and who blaspheme Thee. Unhappy madmen! if they knew Thee better, with what repentance and confusion would they turn towards Thee, how they would seek to make compensation to Thee for all which Thou hast suffered for them!

The audacity of impiety has increased, a clamour issuing from hell has been raised for the purpose of denying Thy divinity and outraging the Church, a diabolical pact has been formed against God and against his Christ. It is for us, faithful Christians, to close our ranks

under the banner of the Holy Face, to multiply our phalanx of reparation, to offer to Jesus, as did Veronica, the veil of our love and of our veneration. We need no longer, O merciful Face, envy the happiness of that heroic woman; by a redoublement of faith, of fervour and of zeal, we may, like her, wipe Thy tears away, staunch Thy blood, and solace Thy sufferings.

O sacred Face! permit us to weep over the crimes of our erring brethren. Enable us to repair, by our sighs and our love, the attempts made against Thy divinity. Ah! we attest that divinity which has its habitation in Thee, with our whole heart; and if, in order to maintain it, the sacrifice of our life were necessary, we would joyously make an offering of it to Thee.

O well beloved Face! let Thy eyes of mercy and compassion rest upon us. Pardon this deicidal century, which refuses to bend its proud head to Thy sovereign authority. Dissipate, by the light of Thy presence, the darkness which envelopes us, and which, if it were not for Thee, would drag us down into the still deeper darkness of death. Convert the blasphemers, bring back to the light of faith the ignorant and incredulous, console the just, strengthen the weak, and grant that all, with one accent of faith and love, may exclaim with the Prophet:

« Now, Lord, we follow Thee with our whole heart, we fear Thee and we seek after Thy adorable Face. » (Dan. III, 41.)

PRAYER OF SAINT AUGUSTINE

I present myself before Thy Holy Face, O my Saviour, laden with my sins and the penalties which they have brought upon me. My sufferings are far less than what I deserve, for, although I am conscious of the just punishment of my sins, I do not, on that account, cease to commit fresh ones every day. I am bowed down under Thy scourges, and I do not become better; my heart is full of bitterness, and my obstinacy, in doing evil, remains for ever the same. My life passes away in misery, and I do not correct myself. When Thou chastisest me, I make the best promises in the world; as soon as Thou liftest up Thy hand, I forget all that I promised Thee.

I make to Thee, O God! a sincere confession of my sins; I protest in Thy presence, that if Thou do not show mercy upon me, I shall be in danger of perishing utterly. Grant me, my Saviour, what I beg of Thee, although I do not deserve it, since Thou hast of Thy goodness drawn me out of nothingness to put me into a state wherein I can pray to Thee. Amen.

ACT OF REPARATION

FOR ALL THE OUTRAGES WHICH JESUS CHRIST HAS SUFFERED IN HIS HOLY FACE

I adore Thee, and I praise Thee, O my divine Jesus, Son of the living God, for all the outrages Thou hast endured for me, who am the most miserable of Thy creatures, in all the sacred members of Thy body, but especially in the most noble part of Thyself, that is to say, in Thy Face. I salute Thee, amiable Face, wounded with blows and scourges, soiled with spittle and disfigured by the evil treatment which the impious Jews caused Thee to suffer. I salute you, O lovely eyes! all bathed in the tears you have shed for our salvation. I salute you, sacred ears, tormented by an infinity of blasphemies, injuries and shameful mockings. I salute you, O holy mouth! filled with grace and sweetness towards sinners, and made to drink of vinegar and gall by the monstrous ingratitude of those whom Thou hadst chosen to be Thy people. In reparation for all these ignominies, I offer Thee all the homage which has been rendered Thee in the holy place where Thou hast willed to be honoured by the special devotion to which I unite myself with my whole heart. Amen.

ACT OF ADMIRATION

WHEN CONTEMPLATING THE HOLY FACE

O Lord! wherefore hast Thou given us an imprint of Thy Holy Face, in the sad and pitiful state of Thy Passion? Why didst not Thou rather pourtray it with those sweet traits which enrapture all hearts, or with the dazzling splendour with which it was clothed on the day of Thy glorious Transfiguration? It seems to me as though Thy admirable beauty would have caused us to feel more delight in Thee and more love for Thee, and that the majesty of Thy Face would have inspired us with more reverence! Would not Thy august brow have worn a more gracious aspect, if it had been adorned with a crown of light, or with a diadem, than with only a circlet bristling with thorns? But no, divine Saviour! Thy Face in its dazzling glory is reserved to be for ever the object of the joy of the blessed in Paradise, but Thy Face, disfigured by the ignominy of Thy Passion, ought to be the ordinary subject of our veneration here below, and the model for our imitation. We shall every day experience that nothing is more efficacious for enkindling Thy love in our hearts, for animating us to the practice of

all kinds of virtues and for making us avoid sin. Grant us then the grace, O amiable Saviour, so to compassionate Thy sufferings upon earth, that we may hereafter merit to participate in Thy triumph in heaven. Amen.

PRAYER

TO ENTREAT FOR THE TRIUMPH OF THE CHURCH
BY MEANS OF THE HOLY FACE
TAKEN FROM THE SCRIPTURES
(Dan., IX, 13, 14, 17, 18, 19.)

Lord, we entreated not Thy Face that we might turn from our iniquities, and think on Thy truth. And the Lord hath watched upon the evil, and hath brought it upon us: the Lord our God is just in all his works which he hath done: for we have not hearkened to His voice. Now, therefore, O our God, hear the supplication of Thy servant, and his prayers: and shew Thy Face upon Thy sanctuary which is desolate, for Thy own sake. Incline, O my God, Thy ear, and hear; open Thy eyes, and see our desolation, and the city upon which Thy Name is called: for it is not for our justifications that we present our prayers before Thy Face, but for the multitude of Thy tender mercies. O Lord, hear:

O Lord, be appeased : hearken and do : delay not for Thy own sake, O my God : because Thy Name is invocated upon Thy city, and upon Thy people. But there is no one who invokes this powerful Name; there is none who lifts himself up to Thee, and who endeavours by his supplications to restrain the effects of Thy anger. Therefore, Thou hast turned away Thy Face from us, and Thou hast bruised us under the weight of our iniquities. Lord, look upon us in pity, keep no longer silence, and do not leave us a prey to such sharp sorrows. Oh ! if Thou wouldst open the heavens and come down ! The mountains would tremble before Thy Face. Thy Name would be known amongst Thy enemies, the nations would be struck with terror. Cast Thy eyes upon us, and remember that we are Thy people. Amen.

PRAYERS TO THE HOLY FACE

EXTRACTED FROM THE WRITINGS OF MR. DUPONT

I. — Elevation of the heart to Jesus, upon the outrages offered to His Holy Face.

Who can say how greatly our divine Saviour is offended by blasphemy! Placed

as he is between his Father and sinners, the outrages which cannot rise as high as Heaven fall in a rain of ignominy upon his divine Face.

O Jesus ! Thou must be God, since Thou art patient enough still to remain in our midst ! If Thou couldst but find a sufficiency of friends possessed of the courage to interpose between Thee and the miserable people who conduct Thee back to Calvary !...

But, as on the day of Thy Passion, Thou art alone amongst Thy enemies. Alas ! do we not run the risk of losing all, if, illuminated by the light of faith which enables us to see what Thou art, O Jesus ! we do not at least imitate the witnesses of Thy death in their lively contrition? If it be not given to all of us to weep like Saint Peter, grant that we may strike our breasts like the populace which returned to Jerusalem distracted with grief at recognising the proof of a deicide. O Holy Spirit ! Thou who didst enlighten the Apostles and didst reanimate their courage so energetically, inflame us with Thy divine fire, put into

our mouths burning words after having enkindled in our hearts the fire of Thy love, that becoming new men, we may feel ourselves possessed of sufficient courage to throw ourselves into the midst of the ranks of the enemy. Give us grace to vanquish them and to oblige them to love Thee.

II. — Prayer of Reparation to the Holy Face.

Lord Jesus! after having contemplated Thy features, disfigured by grief; after having meditated upon Thy Passion with compunction and love, how can our hearts help being inflamed with a holy hatred of sin, which even now, still outrages Thy adorable Face? But, not allowing ourselves to be content with mere compassion, give us grace to follow Thee so closely on this new Calvary, that the opprobrium destined for Thee may rebound upon us, O Jesus, and that we may at least have some small share in the expiation of sin. Amen.

III. — Offering of the Holy Face to the Eternal Father.

Almighty God, Eternal Father, contemplate the Face of Thy Son, our Lord Jesus Christ. We present it to Thee with confidence for the glory of Thy Holy Name, for the exaltation of Thy holy Church, and for the salvation of the world. Most merciful Advocate, he opens his mouth to plead our cause; listen to his cries, behold his tears, O my God, and Thou wilt be touched with compassion towards the poor sinners who ask of Thee grace and mercy. Amen.

IV. — Prayer to the Holy Face for the feast of the Dedication.

O God! who on the day of the dedication of the Temple, in an effusion of merciful goodness, didst promise to listen, from the height of heaven, to those who should invoke Thy Name, and who should seek Thy Face; grant to the associates of the Work of Reparation of blasphemy, prostrate before Thy adorable Face, the graces of which

they have need in order efficaciously to work out their own salvation and to convert the blasphemers themselves, for whom Thy holyName is invoked with confidence. Thou, who livest and reignest for ever and ever. Amen. (*Office of the Dedication.*)

V. — Aspiration towards the glorious Face of our Lord.

Lord! at the thought of the blessings which the vision of Thy Face could not but shed upon the earth, the Prophet exclaims in a holy transport : « Happy the people who joyfully declare Thy glory...» O Lord! permit us to aspire to this divine science, grant us to walk in the light of Thy Face, and to rejoice in the praises which we will offer by day and night to Thy holy Name. (*Ps.* LXXXVIII, 15, 16, 17.)

PRAYERS OF MR. DUPONT

O Saviour Jesus! at the sight of Thy most Holy Face, disfigured by grief, and at the sight of Thy Sacred Heart so full of love, I cry out

with Saint Augustine: Lord Jesus, impress upon my heart Thy sacred wounds, that I may read therein at once Thy sorrow and Thy love; Thy sorrow, in order to suffer every affliction for Thee; Thy love, in order for Thee to despise every other love. Amen.

Lord Jesus! when presenting ourselves before Thy adorable Face to entreat Thee for the graces of which we have need, we beseech Thee, above all things, so to order the interior dispositions of our hearts, that we may never refuse Thee aught that Thou Thyself askest of us every day, through Thy holy commandments and by Thy divine inspirations. Amen.

O good Jesus, who hast said: « Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened to you, » give us, if it be Thy will, the faith which supplies all, or else supply Thyself all that is wanting in us of faith; grant us, by the sole effect of Thy charity and for Thy eternal glory, the graces of which we stand in need and which we look for from Thine infinite mercy. Amen.

Be merciful to us, O my God! do not reject our prayers, when, in the midst of our afflictions, we call upon Thy holy Name and seek with love and confidence Thy adorable Face. Amen.

We thank Thee, O Lord, for all Thy benefits, and we entreat Thee to engrave in our hearts feelings of love and of gratitude, putting upon our lips songs of thanksgiving to Thy eternal praise. Amen.

FORMULÆ

WHICH MR. DUPONT USED WHEN ANOINTING THE SICK WITH OIL

Unctiones sanitatis conficiat et perficiat ipse Deus. In nomine Patris, etc.

In English. May the Lord himself deign, together with us, to anoint this sick person and to restore him to health. In the name of the Father, etc.

Or else : May the holy Names of Jesus, of Mary and of Joseph be known, blessed and glorified throughout the whole earth. Amen.

Or else : Crux sacra, sit tibi lux et sanitas, benedictio et voluntas D. N. J. C. Amen.

RESOLUTION TO CONFESS OUR SINS BEFORE ASKING FOR A CURE

Thy word, Lord Jesus, granted to the happy paralytic, in the Gospel, the remission of his sins, before Thou saidst to him: Arise. (Mark,

II, 2.) Therefore, I, a miserable sinner, knowing and firmly believing, that Thou hast given to Thy priests power to remit sins, resolve to descend at once into the sacred bath of penitence, before calling upon the eyes of Thy mercy, to look upon my corporal infirmities. Then, submitting myself, heart and soul, to Thy most holy will, I will await, in peace, O Lord, the accomplishment of my wishes here on earth, with the hope of contemplating, blessing and praising Thy adorable Face for ever and ever in heaven. Amen. (*Recommended by Mr. Dupont.*)

LITANIES TO OBTAIN HUMILITY

Lord, have pity on me.

O Jesus, meek and humble of Heart, hear me.

O Jesus, meek and humble of Heart, graciously hear me.

From the desire of being esteemed, deliver me, Jesus.

From the desire of being loved, deliver me, Jesus.

— of being sought after, —

— of being praised, —

— of being honoured, —

— of being preferred, —

— of being consulted, —

— of being approved, —

— of being humoured, —

From the fear of being humbled, deliver me, Jesus.
— of being despised, —
— of being rebuffed, —
— of being calumniated, —
— of being forgotten, —
— of being mocked at, —
— of being scoffed, —
— of being insulted, —

O Mary, mother of the humble, pray for me.

Saint Joseph, protector of humble souls, pray for me.

Saint Michael, who was the first to tread pride under foot, pray for me.

All the just who are sanctified, above all, by the spirit of humility, pray for me.

INVOCATION

O Jesus, whose first lesson was this : Learn of me, who am meek and humble of heart, teach me to become humble of heart like Thee. Amen.

CRY OF LOVE

Pardon, pardon, O my God, for the innumerable souls which are being lost, every day, around us. The devil rushes forth from the abyss, hurrying to make horrible conquests; he excites the infernal band; he exclaims: Souls!

souls! let us hasten to ruin souls! — And souls fall like autumn leaves into the eternal abyss.

We also, O my God, we will cry: Souls! souls! We must have souls, wherewith to acquit the debt of gratitude we have contracted towards Thee; we ask them of Thee by the wounds of Jesus, our Saviour. These adorable wounds cry out to Thee even as so many powerful mouths. The King crowned with thorns demands subjects torn from the devil; we ask them from Thee, together with him and by him, for Thy greater glory, and by the intercession of the most holy Virgin Mary, conceived without sin. Amen.

PRAYER OF PIUS IX

O my Jesus! cast upon us a look of mercy; turn Thy Face towards each one of us, even as Thou didst turn to Veronica, not that we may see it with the eyes of our body, for we do not deserve to do so, but turn it towards our hearts, that, being sustained by Thee, we may ever draw from that powerful source, the vigour necessary to enable us to wage the combats we have to undergo.

(*Audience given to three parishes of Rome,* 10 *March* 1872. — This prayer is indulgenced by several French bishops.

ASPIRATIONS

Eternal Father, we offer Thee the adorable Face of Thy well beloved Son for the honour and glory of Thy holy Name and for the salvation of all men. (*Sister Marie de Saint-Pierre.*)

May I expire, burning with an ardent thirst to see the desirable Face of our Lord Jesus Christ!

(*Prayer of Saint Edme, which Mr Dupont often repeated during the latter portion of his life.*)

PRAISES OF THE HOLY FACE

Blessed be Jesus!

Blessed be the Holy Face of Jesus!

Blessed be the Holy Face in the majesty and beauty of its heavenly features!

Blessed be the Holy Face through the words which issued from its divine mouth!

Blessed be the Holy Face through all the glances which escaped from its adorable eyes!

Blessed be the Holy Face in the Transfiguration of Tabor!

Blessed be the Holy Face in the fatigues of its apostolate!

Blessed be the Holy Face in the bloody sweat of the agony!

Blessed be the Holy Face in the humiliations of the Passion!

Blessed be the Holy Face in the sufferings of death!

Blessed be the Holy Face in the splendour of the Resurrection!

Blessed be the Holy Face in the glory of light eternal!

BENEDICTION OF SAINT FRANCIS OF ASSISI THROUGH THE HOLY FACE

Benedicat tibi Dominus et custodiat te;

Ostendat Dominus Faciem suam tibi et misereatur tui;

Convertat Dominus vultum suum ad te et det tibi pacem.

The Lord bless thee, and keep thee;

The Lord show his Face to thee, and have mercy on thee;

The Lord turn his countenance towards thee, and give thee peace. (Num., VI, 24 to 27.)

PRAISES TO THE NAME OF GOD, TO JESUS-CHRIST AND TO MARY, IN REPARATION FOR BLASPHEMIES

Blessed be God.

Blessed be his Holy Name.

Blessed be Jesus Christ, true God and true man.

Blessed be the name of Jesus.

Blessed be Jesus in the most Holy Sacrament of the Altar.

Blessed be the great mother of God, Mary most holy.

Blessed be her holy and immaculate Conception.

Blessed be the name of Mary, Virgin and Mother.

Blessed be God in his angels and in his saints.

Indulgence of a year each time; plenary once a month with the the usual conditions.

(Rescripts of Pius VII, 23d of July 1801, and of Pius IX, 8th of August 1847.)

QUARANTINE OF SAINT LOUIS

UNION OF PRAYERS

From the 16th of July to the 25th of August inclusively

for the necessities of the Church and of the State.

MAY GOD ARISE AND MAY HIS ENEMIES BE SCATTERED !

Three Pater, *three* Ave, *three* Gloria Patri.

Saint Michael and all the holy Angels, pray and fight for us!

Saint Peter and all the holy Apostles, intercede for us!

St. Ignatius, St. Teresa and all the inhabitants of the heavenly Jerusalem, pray for us!

Aspirations during the day.

May Thy Name, O Lord, be known and blessed at all times, and in all places!

Holy Mary, reign over us, thou and thy Son Jesus!!! Amen.

THE GOLDEN ARROW

ACT OF PRAISE FOR THE REPARATION OF BLASPHEMIES AGAINST THE HOLY NAME OF GOD

Dictated by Our Lord to Sister Marie de Saint-Pierre.

May the most holy, most sacred, most adorable, most incomprehensible and ineffable Name of God, be for ever praised, blessed, loved, adored and glorified, in heaven, on earth and in hell, by all the creatures of God, and by the Sacred Heart of our Lord Jesus Christ in the most Holy Sacrament of the Altar. Amen.

(40 days indulgence may be gained, by saying this act of praise in honour of the three Persons of the Blessed Trinity *three times.*)

✝ CHARLES, archbishop of Tours.

Tours, Good Friday, 15th of April 1881.

Note. — I. Historical recital. — The Sister says in her writings : « Our Lord opened to me his Heart, and I heard these words : *My name is everywhere blasphemed, even children blaspheme it.*

« Then he made me understand how painfully this frightful sin wounded his divine Heart, even more than any other; for, by blasphemy, the sinner curses him to his Face, attacks him openly, annihilates the Redemption, and pronounces himself his own condemnation and judgment. — Blasphemy is like a poisoned arrow which continually wounds his Heart, and he told me he would give me a golden arrow wherewith to wound it sweetly, and to heal the malicious wounds inflicted on him by sinners.

« This is the form of praise which he indictated to me, in spite of my great unworthiness, for the reparation of blasphemies against his holy Name, and which he gave me, as a golden arrow, assuring me that each time I should say it, I should wound his Heart with a wound of love. — He added : *Pay attention to this favour,*

for I will ask an account of it from you. At that moment it seemed to me as though I saw, coming forth from the Sacred Heart of Jesus, wounded by this golden arrow, torrents of graces for the conversion of sinners. »

Mr. Dupont, the holy man of Tours, had a great devotion for the *golden arrow*, and looked upon it as the basis of works of reparation.

II. — Theological and moral explanation. — The words, *and in hell*, need not astonish us. They recall those of Saint Paul : « At the name of Jesus let every knee bow, in heaven, on earth, *and in hell.* » — The most rigorous theology approves of the sense. Recently (10 March 1886), a man of God, a Religious very much looked up to in his Order and a learned theologian, gave us, in addition, this just and beautiful explanation :

« Men upon earth, the souls in purgatory and the elect in heaven may transport themselves in spirit into hell, and there praise, bless, love, adore and glorify the most holy Name of God, who is in hell all that he

is. They can there specially love and praise his justice. — In order to love and praise God anywhere, it is not necessary to be there physically and substantially; it suffices that God should be there, and that we should be there ourselves through love, and in thought. In one of his psalms the Psalmist says to his soul: « In all places of his dominion, bless the Lord, O my soul, » and yet the Psalmist could not physically be in all the places of God's dominion; « but, according to philosophers, the soul is more in what it loves, than in what it animates. »

« Find, says St. Augustine (*Enar. in Ps.* CII, 22), a place where God is not, and where he is not blessed. *Sic ubique est, ut ubique benedicatur.* »

When giving us this explanation, the eminent Religious added: « As a historian, be resolute in upholding a text which bears all the characters of a real revelation. As for me, I love and admire the *golden arrow* more and more every day, and the prayer seems to me incomparable. »

THIRD PART

EXERCISES OF DEVOTION

AND DIFFERENT PRACTICES

STATIONS OF THE CROSS OF THE HOLY FACE

PREPARATORY PRAYER

O adorable Face of my Jesus, humbly prostrate in Thy presence, I prepare myself to contemplate Thee upon the path of Calvary, in the sufferings and humiliations which Thou hast endured for my sins. Inspire me with the same sentiments of faith, of love and of compassion, with which our Lady of sorrows, and the pious Veronica were overwhelmed. I purpose to compensate Thee, in as much as in me lies, for the sufferings and outrages which are caused Thee every day by blasphemers against Thy Name and by the sinners who profane Sunday. Why

cannot I, O Jesus, mingle my tears with Thine, and give Thee the whole of my blood in expiation for so many crimes? Penetrate me, at least, with the thoughts of Thy divine Heart; cast upon my soul the light of Thy countenance, that, touched with the unction of Thy Spirit, it may draw forth abundantly treasures of grace and salvation, from out Thy sacred wounds.

I

Jesus is condemned to death.

The sentence pronounced against our Saviour was as unjust as it was ignominious. He was led as a criminal before a pagan judge, He, the King of heaven, the sovereign judge of angels and of men! He was condemned to suffer the penalty of death as a factious man and a blasphemer, He, who was innocence and goodness itself.

Let us admire his perfect submission. According to sister Saint-Pierre, when Pilate pronounced this terrible sentence, the Face of Jesus preserved the serenity habitual to it, and lost nothing of its calm

and sweetness. His adorable Face did not blush, because he knew that he was accomplishing the will of his Father, and that by submitting to this unjust death, he would obtain our salvation.

O Jesus! grant that whilst practising my faith I may never blush at Thy doctrine nor at Thy example, but that I may perform my duties with a calm and serene countenance, and in the peace of a good conscience, being unmoved by mockery, and not fearing the injustice of those who can kill the body but who can do nothing to the soul, so that hereafter, when I appear before Thy tribunal, Thou mayst not need to blush for me before the angels, and that I may be admitted into the number of Thy elect.

II

Jesus is laden with his Cross.

A double burden is laid on Jesus; first the heavy wood of his Cross, the instrument of his punishment, with which his executioners brutally load his shoulders, and se-

condly the ignominious burden of our iniquities, which he takes upon himself in order to expiate them. The latter cross is the more painful; he feels the grief and the shame of it; his Face is sorrowfully bowed down, like that of a man in disgrace, laden with maledictions, condemned to bear a weight of ignominy. He blushes at the stigma inflicted on Him by the crimes with which he is covered. But as a great act of reparation is in question and one in which the glory of his Father and our salvation are concerned, he lovingly accepts it all.

It is just, O Jesus! that I should bear the weight and the shame of my sins. Give me a contrite and humble heart; that interior disposition which the Prophet asked of Thee, and which Thou hast promised not to reject; that, appropriating to myself the merits of Thy adorable Face, I may make amends for the contempt I have shown for Thy law, and the shame my sins have caused Thee.

III

Jesus falls beneath the weight of his Cross.

The Holy Face has already endured many outrages and sufferings. Here, it is a fresh outrage which is inflicted upon it: Jesus falls upon the ground, he wounds himself by the violence of his fall, and when he rises, his august Face is soiled with mud, with dust and with blood, which excites the mocking laughter of the crowd, and the raillery of his enemies.

O Jesus ! Thou dost thus expiate my weakness, my want of courage in bearing my cross, my criminal attachment to the pleasures and to the goods of this world, which are nothing more than a little mud and vile dust. Make me stronger, more mortified, more generous, in order that I may aspire more and more to the riches of grace and the eternal treasures which Thou dost promise me in Heaven.

IV

Jesus meets his holy Mother.

Our blessed Lady of Dolours here finds herself face to face with the Man of sorrows. The mother gazes on the Face of her Son. What an aspect it bears! No one else could have recognised Jesus! his beautiful and radiant Face is obscured, soiled, and like to that of a leper! The sight pierces the heart of the Blessed Virgin. She falls into the arms of the holy women who accompany her. On his side, Jesus has recognised his mother; their eyes have met. Those two souls, already so closely united, have found in their common anguish a more intense and still stronger element of attraction; they have embraced, clinging together as though they had been fused into one to offer one and the same sacrifice, and to form but one and the same victim.

O Jesus! O Mary! admit me into the community of your sacrifice. May I contemplate you! may I love you! and may I

imitate you! May I share in your sentiments and in your inmost feelings! May I never be separated from your trials, and your sufferings here below, in order that I may merit to be united with you for ever, and to see you face to face in eternity!

V

The Cyrenean helps Jesus to carry his Cross.

A pious stranger, who was passing by, comes to the aid of Jesus Christ. This unexpected auxiliary is not allowed to be without a recompense.

To show him how grateful this service is to his Heart, Jesus turns from time to time towards him, and shows him his Face. Then, from that kind and grateful Face issues a ray of light, which touches the heart of the Cyrenean, enlightens him, inflames him, and strengthens him in the labour of love, which he has undertaken.

O Jesus! behold me ready to follow Thee, and to serve Thee. What obstacle could

avail to hinder me?... The seductions of hell?... the mockery of the world?... the murmurs of the flesh and of the senses?... the attractions of pleasure?... Ah! to serve Thee is to reign. To aid Thee in Thy work of reparation is a happiness and a glory. Only, do Thou look upon me. One of Thy glanes, falling from Thy adorable Face on the face of my poor soul, is worth more te me than an empire; it is a ray of celestial joy, it is Paradise itself.

VI

A pious woman wipes the Face of Jesus.

This courageous woman is a perfect pattern for the adorers of the outraged Face of Jesus. See how resolutely she advances, with a firm and intrepid heart, in spite of the disdain of the crowd and the brutality of the executioners. Arrived in the proximity of the Saviour, in presence of that obscured and disfigured Face, of which she, nevertheless, perceives the majesty

and divine beauty, she feels herself to be moved with compassion, respect and love. Detaching the soft white veil made of fine Egyptian linen, which covers her face, she applies it to, and spreads it gently over the Face of Christ; she wipes it and solaces it; it is more than a homage which she renders it, it is a real service which soothes its sufferings, refreshes it and revivifies it. We know what was the reward which Jesus granted her. He left her, when she retired from Him, that precious impression of his Face possessed by the Vatican and venerated by the whole world, that veil of which we here possess an authentic facsimile, and which will for ever be the object of a sacred devotion.

O Jesus! I envy the happiness of that heroic woman. Grant that I may procure for Thee the like homage of reparation. But what Thou didst for Veronica will not suffice for me. Grant me, in addition, that Thy divine features may be impressed upon my soul, disfigured and obscured with sin; render to it its first innocence and all the splendour of thy grace.

VII

Jesus falls on the ground a second time.

Jesus, like to a victim bearing the wood for the sacrifice, is a prey to weakness and exhaustion. He falls down a second time with his Face to the ground, being unable to rise; he remains unaided stretched out, powerless, and given up to the tender mercy of his executioners, who, furious and impatient, raise him up again, while inflicting heavy blows upon him. His meek and modest Face is not spared; they find a cruel pleasure in adding fresh wounds to it and making it bleed still more. Behold the image of the blasphemer and the impious who make game of the seeming weakness of the Church, who outrage it in its doctrine and who persecute it in its ministers. To outrage the Church, to outrage the Holy Father, to outrage priests and religious, to outrage the servants of God and good Catholics, is to strike Jesus in the Face, it is to wound his adorable countenance.

O God! be our protector, behold the insolent pride of our enemies. Look on the Face of Thy Christ which they outrage. And Thou, adorable Face, show Thyself to the heavenly Father, disarm his anger; let the Church be delivered and triumphant; let blasphemers themselves be saved.

VIII

Jesus consoles the daughters of Israel who follow him.

Those daughters of Israel are the picture of christian souls devoted to good works, who, with the eyes of faith, seeing Jesus in the poor, Jesus in his suffering members, Jesus in the priest, Jesus in the Eucharist, Jesus in the Church, are ready to serve him on all occasions, and to follow him generously, even along the path to Calvary. The holy women receive a very sweet recompense. Jesus pauses, turns his adorable Face towards them, and through the cloud of sorrow with which it is covered, bestows on them a smile of approbation

together with words of consolation and of holy counsel.

O Jesus! inspire us with zeal for good works and the heroic courage of holy love. We do not desire, in compensation, either the treasures of this world, or earthly consolations; grant to us only some of the spiritual joys and instructive inspirations which flow from Thy Face upon those who contemplate it and do it homage. Shed them more and more upon us; grant that we may make haste to walk along the way of perfection and of salvation.

IX

Jesus falls for the third time.

It is for the third time that our Lord inflicts on his adorable Face this species of suffering and of humiliation. The first fall was occasioned by the weight and the shame of our sins, the second was caused by our weakness; in this his third fall, he expiates our discouragement, those cowardly and criminal weaknesses which ruin souls and

lead them little by little into the abyss of despair. Reaching Calvary and perceiving the place of His punishment, Jesus immediately thinks of the innumerable poor sinners who, failing in faith and in confidence, refuse to have recourse to the sacraments of his Church, render his Passion and his death useless, and cast themselves in despair into eternal misery. This thought fills him with profound sorrow and cruel depression. As in his agony in the garden, he falls prostrate on his Face, bathed in sweat, exhausted and almost dying.

O Jesus! Thy weakness is my strength and my support. I have recourse to the merits of Thy Holy Face, have pity on me, preserve me from despair. No, whatever may happen to me, I will not be discouraged any more, I will not despair. The sight of Thy adorable Face, the symbol of mercy and of reparation, will be my hope for ever.

X

Jesus is despoiled of his raiment.

Jesus is here the figure of the first sinner. After his fall, Adam was ashamed of himself; he endeavoured to hide from the eyes of God and to flee far away from his irritated Face. This is the reason why Jesus submits to the ignominious spoliation which his executioners inflict upon him by tearing off his garments, and above all by snatching away that virginal robe, without seam, which had been woven for him by his august mother. Then Jesus closes his eyes through shame and sorrow. His adorable Face is moved and troubled. He longs to withdraw from the gaze of his heavenly Father.

O Jesus! rather turn away Thy eyes from the sight of my sins, do not look upon the sad state to which my soul is reduced; give back to it its robe of innocence and the beauty of grace, in order that with youth renewed and worthily clothed, it may more perfectly reproduce Thy features, and rejoice Thy eyes.

XI

Jesus is attached to the Cross.

Stretched upon the tree of sacrifice, Jesus holds out his hands and his feet; the executioners transpierce them and nail them to the wood by dint of violent and brutal efforts; the blood gushes forth and flows abundantly. In vain he seeks repose by leaning his Head upon the Cross; the thorns of his crown, which the executioners have left upon him and which he will keep until the end, sink more and more deeply into his flesh and make him suffer dreadful torments. His adorable Face, upon this bed of ignominy, nevertheless maintains its serenity and peace; it is turned towards heaven and pleads our cause. Jesus does not curse, he does not murmur; he prays, he adores, he loves, he suffers sweetly and in silence; the expression of his Face is that of the Lamb; he is really the Lamb of God, giving his blood and his life to efface the sins of the world.

Who then can henceforth separate us from the love of a God so good?... Persecution?... The sword?... Death?... With our eyes fixed on the loving Face of the divine Crucified, let us say with the apostle: « I am nailed to the Cross with Christ my Saviour, I will live and die in him. »

XII

Jesus dies on the Cross.

Let us contemplate the agonised Face of the Redeemer, raised on the cross, suspended between heaven and earth. Before breathing its last sigh, that merciful Face raises its eyes to the heavenly Father, imploring of him our pardon: « Father, forgive them. » Then it bends down towards Mary, whose children Jesus makes us in his stead: « Behold Thy children. » Then towards St. John, the beloved disciple, giving to him the mother, who is also to be ours: « Behold thy mother. » Lastly it turns towards the crucified thief on his right, promising him an immediate entrance, together

with the just, into heaven : « To day Thou shalt be with me in Paradise. » It fixes its gaze upon its executioners themselves, not in order to curse them, but to bless them and to ask for them the grace of conversion and of salvation which it obtains.

O dying Face of Jesus, so mercifully inclined upon the Cross, I implore Thee as thy disciple and a child of the Church, above all as a sinner, to give me a share in the benediction of that supreme moment; do not refuse me the greatest blessing of all, even though I am utterly unworthy of that sweet kiss of peace which shall reconcile me with Thy Father, and assure me his friendship for ever.

XIII

Jesus is taken down from the Cross and given up to his Mother.

Our Lady of sorrows knows the worth of the incomparable treasure which is confided to her. She contemplates, one after another, the wounds of the divine Crucified,

his hands and his feet pierced by the nails, his open side, his head torn and wounded. But the tender eyes of the Virgin rest more especially upon the Face of the Redeemer, cold and inanimate as it is now. She gazes on his dim eyes, his closed mouth, his pale features, that mute and insensible physiognomy which death has disfigured, but in which the glory of the Divinity and the splendour of the Father are, as always, reflected. What a touching and sublime contemplation! And she who contemplates him thus, is it a mother? is it an archangel? is it a seraphim? It is all these in Mary, and it is something far more. Never was such holy reparatory adoration offered to the Face of Jesus.

O blessed Virgin, our Lady of the Seven Dolours, associate me with your sentiments, obtain for me that by means of an assiduous and profound meditation, I may penetrate more and more deeply into the hidden mysteries of that adorable Face, in order that I may draw from it, for myself and for the souls who are dear to me, the treasures of merit and of satisfaction contained in it.

XIV

Jesus is placed in the sepulchre.

The disciples and the holy women embalm the body of their dear Master. They take care to wrap it in a white winding sheet, and upon his adorable Face they reverently place a shroud which covers and entirely conceals it. This sepulchral shroud will preserve the impress of the inanimate Face of the Saviour, and will, later on, become an object greatly venerated by the Church. And now let us also, draw near to the tomb of Jesus; let us enter therein in thought and in heart. Let us do homage to his winding sheet, to the spices used for his sepulchre. Let us above all honour that precious shroud enriched by the Holy Face with a privilege similar to that which decorates the veil of Veronica.

O adorable Face of my Jesus, hide me in Thy sacred wounds and in Thy divine obscurity. May I be of the number of those of whom the Prophet King says: « Thou shalt hide them in the secret of Thy

Face, far from all earthly sounds and worldly agitations! May my dwelling be in Thy tomb and in Thy tabernacle! May I hide myself there, may I die there, may I be buried there with Thee, through a mortified and annihilated life, so that I may merit hereafter to share in the joy of Thy Face, when it shall shine in the splendour of the resurrection.

On returning to the altar.

O amiable Face of my Jesus, I thank Thee for the graces with which Thou hast favoured me during this exercise. Attract me more and more towards Thee, ravish my heart in order that I may never cease to contemplate Thee, to love Thee, and to render to Thee the homage which is Thy due. I consecrate to Thee my life. Whilst waiting until I can follow Thee once more upon the way to Calvary, I will apply myself to walk in Thy presence, and to make, of every one of my actions, an offering of praise and of reparation. O adorable Face, be my treasure in my needs, my strength in weakness, my light in doubts, my consolation and my guide

in this valley of tears. My supreme recompense will be that which Thou hast promised me of seeing Thee hereafter as Thou art, and of sweetly enjoying Thy ineffable perfections throughout eternity. Amen.

SHORT WAY OF THE CROSS

OF THE HOLY FACE

In a spirit of reparation, and for the wants of the Church.

PRELIMINARY PRAYER

O adorable Face of Jesus, hanging so pitifully on the tree of the Cross, at the time of the Passion for the redemption of the world! Have mercy on us miserable sinners even at this day, look upon us with compassion, and grant us the kiss of peace.

O my Jesus, mercy!

1st STATION

Jesus is condemned to death.

And He is silent! He, who is innocence itself; He, whose words have the power of giving life! His adorable Face loses nothing of its dignity and sweetness. What a lesson is this for me! O my God! forgive me all those words I have uttered contrary to charity, humility, modesty and piety. And grant that in my trials I may honour Thee by my resignation and patience.

2nd STATION

Jesus carries his Cross.

And he receives it with joy and love, and he holds it to his Heart. He presses his Holy Face, His brow and His lips upon it. Oh! how much He loves us! My good Master, forgive me the murmurs and complaints with which I have received the sorrows sent me in Thy mercy, and teach me to account myself fortunate in having something to suffer for Thee.

3rd STATION

Jesus falls beneath the weight of his Cross.

And He bruises His Face with the violence of his fall. He rises, His Face covered with mire, dust and blood! Holy Father, I offer Thee the fall of my Saviour in expiation of those faults by which I have disedified and scandalised my neighbour. Because of Jesus humiliated and suffering, have mercy on me. In reparation I purpose to strive to prevent evil, and to win hearts to Thee.

4th STATION

Jesus meets his most holy Mother.

What a moment! What sorrow! What looks I behold, exchanged between this Man-God and His tender mother! What tears bathe their Faces! O heavenly Father, I offer Thee these tears in expiation of all my self-

indulgence and the little resignation I show to Thy holy will. Grant me, as Thou didst Mary, to encounter the look and the Face of Jesus in all my sorrows.

5th STATION

Simon, the Cyrenean, helps Jesus to carry his Cross.

Does a stranger help my Master to carry His Cross! and I, His child, the object of His tenderness, refuse to do so by endeavouring to escape the contradictions and disappointments with which life is strewn! Oh! how ungrateful am I! Pardon, my God, forget the past, turn Thy Face towards me. Hereafter, I will share Thy sorrows, at least, in accepting mine with a christian spirit.

6th STATION

A holy woman wipes the Face of Jesus.

And should I not also, following her example, cause Thee to forget, by my reparation, the outrages Thou receivest from

so many sinners? Is it not for me to make amends by greater fidelity and love? Oh! this is what I wish to do, my God! to find my glory in Thy humiliations and sorrows.

7th STATION

Jesus falls for the second time beneath the weight of his Cross.

Oh! to what a state of abasement and opprobrium do I see Thee reduced, my Saviour Jesus! A God prone in the dust! The executioners raise Him with blows! They do not spare even His beautitul Face! And why? To expiate my thoughts of vanity and self-esteem. Oh! with what horror should they fill me, since Jesus has suffered so much to obtain their forgiveness! My God! my God! have mercy. Let my heart be truly humble.

8th STATION

Jesus comforts the women of Israel, who follow him.

O blessed Master! in the midst of his sufferings, He is interested in those which

cause the tears of the good women to flow! He teaches them how to make their tears useful for themselves, and deigns to console them by turning towards them His adorable Face which consoles and blesses them! O my Saviour, teach us how to weep for our sins, which are the true cause of Thy sufferings. Grant me more especially a sincere sorrow for my own sins; let my last tear be one of repentance and love.

9th STATION

Jesus falls for the third time.

He again inflicts upon His Face the same pain and humiliations as before. At the sight of Calvary, He rises, if one may so speak, with renewed courage and renewed love! His Heart bids Him make haste to die for his children. O tender Heart of my God, what a poor return do I make Thee! At the approach of the slightest pain, or the smallest sacrifice I am frightened and discouraged. Pardon, my Jesus, pardon! I will rise up with Thee, and, as an encourage-

ment to follow Thee, I will say to myself in every sorrow: The mercy of God calls me!

10th STATION

Jesus is stripped of his garments.

Strip me, my God, of all that displeases Thee in me; take from me more especially self-love. Wash me in the blood that flows from Thy wounds, and may this innocent blood cause the virtues of purity, sweetness, charity, and a penitential spirit to take root in my heart! May my soul be pleasant to Thy eyes and rejoice Thy Holy Face!

11th STATION

Jesus is bound to the Cross.

O my God, I know that it is not sufficient to become detached from myself, but I must practise attachment and unite myself to Thee. Alas! I understand, it is only possible in this world by suffering. I submit, Lord, without delay and without reserve. Stretch me on the Cross which Thy

Providence prepares for every one in this world, that I may become conformable to Thee! O suffering Face of my Jesus, suspended between heaven and earth, draw me up to Thee and elevate me to Thy height that I may become worthy of Thy eternal glory.

12th STATION

Jesus dies upon the Cross.

Holy Father, most powerful and eternal God, I offer Thee the sufferings of my Jesus, His aching Face, His sacred wounds, His adorable blood, His last words and last sigh, in thanksgiving for the benefits which Thou hast heaped upon me, and in expiation of my sins, and more especially to implore of Thee the three following graces :

For me and mine, a perfect contrition, with a firm will to belong only to Thee ;

For the conversion of poor sinners, and for the holy Church, our mother. Accord to her the succour she expects from Thy bounty, in the terrible ordeal through which she is passing !

Look not upon our sins, O Lord! but look upon the Face of Thy Christ; look upon the Heart that has loved us so much, and, because of Him, have mercy on us.

13th STATION

Jesus is placed in the arms of his Mother.

O Mary, my tender Mother, it is I who have made thee suffer! Let me then, at least, weep with thee; let me adore the suffering and wounded Face of my dear Redeemer! Revenge thyself, beloved mother, it is but just, yet revenge thyself like a mother! Ask for me of thy divine Son such love as may enable me to drink with entire willingness the few drops reserved for me in the chalice of His Passion, and let me repeat with Magdalen: Oh! how sweet it is to recover one's innocence through tears of repentance and of love!

14th STATION

Jesus is placed in the sepulchre.

O my Jesus, my Saviour, Thou shalt

not be there alone! permit Thy child to be buried with Thee! Again, this is not enough; enfold me in the mystery of Thy Face and the wounds of Thy Heart, it is there, I wish to take up my abode, to be seen by Thee alone. « My God! my God! cause me to live but for Thee!!! »

PRAYER OF REPARATION

TO THE OUTRAGED DIVINITY OF OUR LORD JESUS CHRIST

O Lord Jesus, after contemplating Thy features, disfigured by anguish, and after meditating upon Thy Passion, how can my heart not be consumed with love for Thee, and hatred for those sins which, even at this day, wound Thy adorable Face? Permit me not, O Lord! to feel merely compassion alone; make of me a worthy child of Mary, and accord me the grace, as Thou didst to Thy divine Mother, to follow Thee so closely on this new calvary, that the insults destined for Thee, O Jesus! may fall upon me, a member of Thy Holy Church and cause me to undertake with courage the duty of expiation and of love. Amen.

PRAYERS AND EXERCISES

SUITABLE FOR THE ACTS OF REPARATION

PRAYER TO THE ETERNAL FATHER

O almighty and eternal God, it is by the Heart of Jesus, Thy divine Son, my way, my truth and my life, that I draw near to Thee. I come, through this adorable Heart, in union with the holy angels, and with all the Saints, to praise, bless, adore and glorify Thy holy Name, despised and blasphemed by so great a number of sinners. Accompanying, by my desires, the blessed Spirits, ministers of Thy mercy, I go all over the world in order to seek for souls bought by the blood of Thy only Son. I offer them all to Thee by the hands of the holy Virgin and of glorious Saint Joseph, under the protection of the angels and of all the Saints, begging of Thee, in the Name and through the merits of Jesus our Saviour, to convert all blasphemers and all who profane the holy day of Sunday, in order that we may all with one voice, one soul and one heart, praise, bless, love, adore and glorify Thy holy Name, in the heights, the depths, the breadths, the immensity, the fullness of the

honour, the praise and the infinite adorations that the sacred Heart of Thy well beloved Son renders to Thee; that Heart which is the organ and the delight of the most Holy Trinity, and which alone knows and perfectly adores Thy holy Name in spirit and in truth. Amen.

TWENTY FOUR ACTS OF ADORATION

FOR THE REPARATION OF THE BLASPHEMIES UTTERED DURING THE TWENTY FOUR HOURS OF THE DAY

The Magnificat *is said at the beginning.*

1. In union with the Sacred Heart of Jesus: Come let us adore the admirable Name of God which is above every name.

2. In union with the holy heart of Mary: Come...

3. In union with the glorious Saint Joseph: Come...

4. In union with St. John the Baptist: Come...

5. In union with the choir of Seraphim; Come...

6. In union with the choir of Cherubim: Come...

7. In union with the choir of Thrones: Come...

8. In union with the choir of Dominations: Come...

9. In union with the choir of Virlues: Come...

10. In union with the choir of Powers: Come...

11. In union with the choir of Principalities: Come...

12. In union with the choir of Archangels: Come...

13. In union with the choir of Angels: Come...

14. In union with the seven Spirits which are before the throne of God and the twenty four ancients: Come...

15. In union with the choir of Prophets: Come...

17. In union with the choir of the Apostles, and the four Evangelists: Come...

18. In union with the choir of Martyrs: Come...

19. In union with the choir of holy Pontiffs: Come...

20. In union with the choir of holy Confessors: Come...

21. In union with the choir of holy Virgins: Come...

22. In union with the choir of holy Women: Come...

23. In union with all the heavenly Court: Come...

24. In union with the whole Church and in the name of all men: Come, let us adore the admirable Name of God, which is above every name, and let us prostrate ourselves before it. Let us weep in the presence of the God who has made us, because he is the Lord our God; we are his people and the sheep which He Himself leads to his pastures.

SALUTATION TO OUR LORD JESUS CHRIST

IN ORDER TO REPAIR THE BLASPHEMIES COMMITTED AGAINST HIS SACRED NAME (1)

In union with the whole Church, by the hearts of Mary and of Joseph all burning with love, and in the name of all men, I salute Thee, I adore Thee, and I love Thee, O Jesus of Nazareth! King of the Jews, full of meekness and of humility, of grace and of truth. Mercy and justice are with Thee; love is Thy substance; Thou art the Christ, the only Son of the living God, and the blessed fruit of the womb of the glorious Virgin Mary.

O Jesus! Good Shepherd, who hast given

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(1) This salutation must be repeated *three times* in order to honour his divine life, his glorious life and his mortal life.

Thy life for Thy sheep, by all Thy sacred wounds, Thy precious blood, Thy divine tears and beloved sweat, by all the sighs, the groans, the sorrows, the love, the merits of the thirty three years of Thy holy life, enclosed in the ineffable sanctuary of Thy most loving Heart, have pity on us, poor and miserable sinners; convert all the blasphemers and profaners of the holy day of Sunday, and give us a share in Thy divine merits, now and at the hour of our death. Amen.

ASPIRATIONS

Eternal Father, I offer Thee the body and blood of our Lord Jesus Christ, in expiation for our sins and for the needs of Holy Church.

Amiable Heart of Jesus, our mediator, appease Thy Father, and save sinners.

Powerful heart of Mary, refuge of sinners, stay the arrows of divine justice.

Saint Michael, pray for us.

Saint Martin, pray for us.

Saint Louis, pray for us.

O God our Protector, behold us and cast Thine eyes upon the Face of Thy Christ. (Ps. LXXXIII, 9.)

A CROWN TO THE GLORY OF THE HOLY NAME OF GOD FOR THE REPARATION OF BLASPHEMIES

Instead of the Credo, *say:*

We adore Thee, O Jesus, and we bless Thee, because Thou hast redeemed the world by Thy holy Cross.

Upon the three small beads of the cross, say:

May the most Holy Name of God be glorified by the most holy soul of the incarnate Word.

May the Most sacred Name of God be glorified by the sacred Heart of the incarnate Word.

May the most adorable Name of God be glorified by all the wounds of the incarnate Word.

Upon the five large beads, say:

We invoke Thee, O sacred Name of the living God, by the mouth of Jesus in the most holy Sacrament, and we offer Thee, O my God, by the blessed hands of the most holy Virgin Mary, all the holy hosts which are upon our altars as a sacrifice of honorable amends and of reparation for all the blasphemies which outrage Thy Holy Name.

Upon each small bead of the ten, say:

1. Hail, O sacred Name of the living God, through the Heart of Jesus in the most Holy Sacrament.

2. I revere Thee, O sacred Name of the living God, through the Heart of Jesus in the most Holy Sacrament.

3. I adore Thee, O sacred Name of the living God, through the Heart of Jesus in the most Holy Sacrament.

4. I glorify Thee, O sacred Name of the living God, through the Heart of Jesus in the most Holy Sacrament.

5. I praise Thee, O sacred Name of the living God, through the Heart of Jesus in the most Holy Sacrament.

6. I admire Thee, O sacred Name of the living God, through the Heart of Jesus in the most Holy Sacrament.

7. I celebrate Thee, O sacred Name of the living God, through the Heart of Jesus in the most Holy Sacrament.

8. I exalt Thee, O sacred Name of the living God, through the Heart of Jesus in the most Holy Sacrament.

9. I love Thee, O sacred Name of the living

God, through the Heart of Jesus in the most Holy Sacrament.

10. I bless Thee, O sacred Name of the living God, through the Heart of Jesus in the most Holy Sacrament.

We invoke Thee, O sacred Name of the living God, through the mouth of Jesus in the most Holy Sacrament, and we offer Thee, o my God, by the blessed hands of the most holy Virgin Mary, all the Holy Hosts which are upon our altars, as a sacrifice of honorable amends for all the blasphemies which outrage Thy Holy Name.

OFFERING OF THE INFINITE MERITS OF OUR LORD JESUS CHRIST TO GOD THE FATHER IN ORDER TO APPEASE HIS JUSTICE AND DRAW DOWN HIS MERCY UPON US

Eternal Father, turn away Thine angry gaze from our guilty people, whose face has become hideous in Thine eyes, and look upon the Face of Thy Son which we offer to Thee. It is Thy well beloved Son in whomThou art well pleased. Listen, we beseech Thee to the voice of his blood and of his wounds which call for mercy from Thee.

Eternal Father, look upon the Incarnation of Jesus, Thy divine Son, and his sojourn in the womb of his divine Mother. We offer them to Thee for the honour and glory of Thy holy Name and for the salvation of our country.

Eternal Father, look upon the birth of Jesus in the stable at Bethlehem and the mysteries of his most Holy Infancy. We offer them to Thee...

Eternal Father, look upon the poor, hidden and laborious life of Jesus at Nazareth. We offer it to Thee...

Eternal Father, look upon the baptism of Jesus and his retreat of forty days in the desert. We offer them to Thee...

Eternal Father, look upon the journies, the vigils, the prayers, the miracles and the teachings of Jesus. We offer them to Thee...

Eternal Father, look upon the last supper Jesus partook of with his disciples, washing their feet, and instituting the august sacrament of the Eucharist. We offer them to Thee...

Eternal Father, look upon the agony of Jesus in the garden of Olives and the bloody sweat which covered his body and ran down to the ground. We offer them to Thee...

Eternal Father, look upon the outrages which Jesus underwent before his judges and his condemnation to death. We offer them to Thee...

Eternal Father, look upon Jesus, laden with his Cross and proceeding to the place where he was to be immolated. We offer him to Thee...

Eternal Father, look upon Jesus crucified between two thieves, and made to drink gall and vinegar, blasphemed by the Jews, and dying in order to repair Thy glory and to save the world. We offer him to Thee...

Eternal Father, look upon the five wounds of Jesus. We offer them to Thee...

Eternal Father, look upon the sacred Head of Jesus, crowned with thorns. We offer it to Thee...

Eternal Father, look upon the adorable Face of Jesus, wounded with blows, covered with spittle, with dust, with sweat and with blood. We offer it to Thee...

Eternal Father, look upon the adorable Body of Jesus, taken down from the Cross. We offer it to Thee...

Eternal Father, look upon the heart, the soul and the divinity of Jesus, the holy victim, who when dying triumphed over sin. We offer them to Thee...

Look, O Eternal Father, on all that Jesus Christ, Thy only Son, did during the thirty three years of his mortal life, in order to accomplish the work of our redemption; look upon all the

mysteries of that most holy life. We offer them to Thee...

Look, O eternal Father, on all the desires, all the thoughts, the words, the actions, the virtues, the perfections, the prayers of Jesus Christ, as well as upon all his sufferings and humiliations. We offer them to Thee...

Look, O Eternal Father, on the crib and the swaddling clothes used at the birth of Jesus. We offer them to Thee...

Look, O Eternal Father, on the Cross, the nails, the crown of thorns, the reed, the bloody scourges, the pillar, the lance, the sepulchre, the holy shroud, and all the instruments used in the Passion of Jesus. We offer them to Thee, for the salvation of our Country.

AFFECTIONATE ASPIRATIONS TO OUR LORD IN ORDER TO REPAIR THE BLASPHEMIES COMMITTED BY THE JEWS

O Jesus, eternal truth and wisdom, who wast treated as a seducer and a madman, I adore Thee and I love Thee with all my heart.

O Jesus, in whom are all the treasures of divine knowledge, but who wast looked upon as an ignorant man and the son of a carpenter, I adore Thee...

O Jesus, fountain of life, who didst hear the Jews say of Thee: *Will he then kill himself*, because Thou saidst to them: *You cannot come where I go*, I adore Thee...

O Jesus, the divine Word, who wast called a man possessed by the devil and a Samaritan, I adore Thee...

O Jesus, God thrice holy, who wast treated as a sinner by the chief priests, I adore Thee...

O Jesus, model of sobriety, whom Thy enemies accused of loving wine and of feasting, I adore Thee...

O Jesus, enemy of sin, but full of mercy towards the guilty, who wast called the friend of publicans and sinners, I adore Thee...

O Jesus, the splendour of the Father and the image of his substance, who wast represented as a flagitious man, and a false prophet, I adore Thee...

O Jesus, enemy of lies, who didst hear the Jews cast doubts upon the veracity of Thy words, when they ironically exclaimed: *Thou art not yet fifty years old, and Thou hast seen Abraham!* I adore Thee...

O Jesus, God all powerful, who, in order to render Thyself conformable to our nature, with which Thou wast clothed, didst hide Thyself and leave the Temple, to avoid being stoned by Thy enemies, I adore Thee...

O Jesus, only Son and faithful worshipper of the living God, who wast accused by the High-priest of having blasphemed and wast judged by him to be worthy of death, I adore Thee...

O Jesus, King of glory, who full of meekness and of humility, didst allow Thy eyes to be blindfolded, Thy Face to be spit upon, and wounded by blows and buffets, I adore Thee...

O Jesus, who dost search our hearts and our reins, and from whom nothing is hidden, who without complaint didst allow those insulting words to be addressed to Thee : *Prophesy unto us, O Christ, who is he that struck Thee?* I adore Thee...

O Jesus, pacific King, accused of perverting the nation, of hindering the payment of tribute, of exciting the people to rebel, and of calling Thyself King and Messiah, I adore Thee...

O Jesus, King of kings, despised by Herod and by his court, and clothed, in derision, with a white robe as a madman, I adore Thee...

O Jesus full of love, who didst hear the people cry out: *Put this man to death, and give up to us Barabbas... May his blood fall on us and upon our children,* I adore Thee...

O Jesus, King of heaven and earth, crowned with thorns, insolently struck and cruelly ou

raged by the words: *Hail King of the Jews,* I adore Thee...

O Jesus, infinite goodness, the source of all creation, the sovereign master of the world, who didst listen to that sentence of death: *away with him; away with him; crucify him; we have no king but Cesar,* I adore Thee...

O Jesus, worthy of all praise, who wast blasphemed on the Cross by the passers by, by the bad thief, by the chief priests, by the ancients of the people, by the scribes and by the soldiers, I adore Thee.

O Jesus, holy victim of sinners, who didst hear Thy enemies say: *He saved others, himself he cannot save. Let Christ the king of Israel come down now from the Cross, that we may see and believe,* I adore Thee...

O Jesus, full of love, of confidence and of reverence for Thy divine Father, who wast wounded with the most poignant anguish when the people cried out at the sight of Thee expiring: *He confided in God; let him now deliver him if he will have him; for he said: I am the Son of God,* I adore Thee, and I love Thee with all my heart.

PRAYER

O my Saviour Jesus Christ, I feel bitter compassion for the grief experienced by Thy divine heart on hearing the blasphemies vomited by Thy enemies against Thee and against Thy heavenly Father.

But, O Jesus, what must be Thy affliction at seeing, after having given Thy life to the very last drop of Thy blood for the salvation of men, that thou wouldst, in the lapse of centuries, have fresh enemies who would reiterate those blasphemies a thousand times! Receive, O sweetest Jesus, the ardent desire we have of repairing all the outrages and the contempt which Thou hast received, and which Thou dost still receive every day from heretics and impious men. Oh! why is it not given to us to withdraw Thee from the rage of those who hate Thee and who are leagued together against Thee and against Holy Church, Thy spotless spouse. Repeat with us, O merciful Jesus, that touching prayer which Thou didst address to Thy divine Father before Thou didst utter Thy last sigh: *Father, forgive them, for they know not what they do.* We offer to Thee, in reparation for all the innumerable insults inflicted on Thee, all the glory, all the honour, all the praises, and

all the gladness which are and which will be given to Thee by the most blessed Virgin and Saint Joseph, the Angels, the saints, and all the elects, in time and in eternity. Amen.

CROWN

IN HONOUR OF THE MOST HOLY NAME OF JESUS

for the reparation of the blasphemies
and the injuries inflicted on Him by the Jews
in crowning Him with thorns.

Instead of the Credo, *say :*

Hail, Word of the Father, Saviour of men; I adore Thee, Sacred Host, true and living flesh, perfect divinity, true God and true man. O Jesus! who hast given me life, I adore Thee, and I love Thee with all my heart.

On the three small beads of the Cross say :

We give Thee glory, O Jesus, and we call upon Thy holy Name.

On the five large beads say a Gloria Patri *a* Pater *and an* Ave.

On each of the small beads say :

Our Father who art in heaven.
1. May the holy Name of Jesus be adored!

2. May the holy Name of Jesus be contemplated!

3. May the holy Name of Jesus be admired!

4. May the holy Name of Jesus be manifested!

5. May the holy Name of Jesus be loved!

6. May the holy Name of Jesus be glorified!

7. May the holy Name of Jesus be exalted!

8. May the holy Name of Jesus be reverenced!

9. May the holy Name of Jesus be invoked!

10. May the holy Name of Jesus be blessed and celebrated in time and in eternity!

PRAYER

TO OUR LORD JESUS CHRIST

the true repairer of the outrages committed against the glory of his Father.

O Jesus! at the sight of the blasphemers of the sacred Name of God, we beseech Thee to repeat with us the prayer Thou didst once address to Thy divine Father, and which has been given to us by Saint John, Thy beloved disciple: *Father, glorify Thy Name.* Then, O divine Jesus, came a voice from heaven saying: *I have glorified it already, and I will glorify it again.*

May that voice resound throughout the earth,

we entreat Thee by Thy sacred wounds and by Thy adorable Face! As for us, forgetting at this moment our own interests, in order to defend the glory of of Thy Father's Name, we will keep in mind the three first petitions of the prayer Thou Thyself hast taught us : *Our Father, who art in heaven, hallowed be thy Name: thy kingdom come: thy will be done on earth as it is in heaven.* Amen.

LITTLE SCAPULAR

OF THE HOLY FACE

The scapular of the Holy Face is a small picture of that adorable Face, printed upon linen, which the faithful wear from devotion, as a testimony of love towards our Lord and a preservative against temptations and the dangers of the soul and body.

It may be fastened upon the scapular of our Lady of mount Carmel or upon any other which is worn ; it is not necessary to have recourse to a priest in order to receive it, and there is no liturgical form to be complied with ; when taking it to wear, no other obligation is contracted than that of

wearing it in a spirit of faith and of reparation. It is a small copy of the veil of Saint Veronica which has touched the great relic at Rome.

LITTLE CHAPLET

OF THE HOLY FACE

The little chaplet of the Holy Face has for its object the honouring of the five senses of our Lord Jesus Christ, and of entreating God for the triumph of his Church. This chaplet is composed of a cross of thirty nine beads, six of which are large, and thirty three small, and of a medal of the Holy Face. It is well to recite it every day, in order to obtain from God, by means of the Face of His well beloved Son, the triumph of our mother the Catholic Church, and the downfall of her enemies. The Cross recalls to us the mystery of our Redemption; we must sign ourselves with it and make the invocation: *Deus, in adjutorium meum intende : Domine, ad adjuvandum me festina;* followed by the *Gloria Patri.* The thirty three small beads represent the thirty

three years of the mortal life of our Lord. The first thirty recall to mind the thirty years of his private life, and are divided into five sixes with the intention of honouring the five senses of the *touch*, of the *hearing*, of the *sight*, of the *smell* and of the *taste* of Jesus, which have their seat principally in His Holy Face, and of rendering homage to all the sufferings which our Lord endured in His Face, through each one of these senses. Each of these sixes is preceded by a large bead in honour of the sense which it is intended to honour, and is followed by a *Gloria Patri*. The three small beads recall to mind the public life of the Saviour and have for their object the honouring of all the wounds of His adorable Face; the large bead which precedes them has the same object in view and is followed by a *Gloria Patri*. On each bead, must be said : *My Jesus, mercy!* (100 days of indulgence.) And on each small one : *Arise, O Lord, and let Thy enemies be scattered, and let all that hate Thee flee from before Thy Face.*

The *Gloria* is repeated seven times, in

order to honour the seven words of Jesus upon the Cross, and the seven dolours of the Immaculate Virgin. When terminating it, we must say over the medal: *God, our Protector, look on us, and cast Thy eyes upon the Face of Thy Christ.*

The little chaplet comes to us from Sister Saint-Pierre, and the little scapular from Mr. Dupont.

ROSARY

IN HONOUR OF THE HOLY FACE

N. B. — *The recitation of the Rosary, or of the Chaplet, so strongly recommended at the present day by the Sovereign Pontiff Leo XIII, may be made with great consolation and benefit, if each of the fifteen mysteries, which must be meditated upon in the spirit of Saint Dominic, be said in reference to the most Holy Face of our Lord.*

JOYFUL MYSTERIES

1st *Mystery* — The Annunciation

I adore Thee, O Jesus, who, having the divine nature, didst deign to take upon Thyself

our likeness in order to conform us all to Thy semblance. Imprint more and more deeply in our souls, by a lively faith, the seal of Thy divine resemblance.

Pardon, mercy for all unhappy pagans who are enemies of the Gospel, and rebel to the grace of Thy Incarnation.

2nd *Mystery* — The Visitation

I adore Thee, O Jesus, divine sun, whose rays, though veiled, reaches him, « who is one day to walk before Thy Face. » May the light of Thy Face, which descended upon us at the moment of baptism, enlighten, warm, and continually vivify our souls.

Pardon, mercy for all ungrateful men who desire to efface from their foreheads the mark of a christian ; for heretics who are not blessed by Thy luminous presence in the bosom of the true Church.

3rd *Mystery* — The Nativity

I adore Thee, O Jesus, little Infant laid in a crib. Thy Face, so full of graces, inspires angelic songs, and ravishes the shepherds and the Magi. All Thy features wear an expression of benignity : *Apparuit benignitas.* O beauty

of the Holy Face, O goodness of Jesus, captivate all hearts!

Pardon, mercy for the many indifferent men who misunderstand Thy sweet attractions, who shut their hearts to the excess of Thy charity.

4th *Mystery* — The Purification

I adore Thee, O Jesus, presented in the Temple by the hands of Mary. Thou art the victim without spot, alone worthy of all the complaisance of the Father. May we like the holy old man Simeon, after having known and contemplated Thee with the eyes of faith, no longer cling to this world, but turn our eyes and our hearts to Thee alone.

Pardon, mercy for so many poor madmen, who are captivated and seduced by the figure of this world which passes away.

5th *Mystery*

The finding of Jesus in the temple

I adore Thee, O Jesus, found again in the temple in the midst of the Doctors. How beautiful was the ray of divine light, emanating from Thy august Face upon those who listened to Thee! Make that wisdom, which Thou camest to bring down upon earth, and which Thou

hast placed within the reach of all, shine upon us.

Pardon, mercy for the voluntarily blind who obstinately refuse Thy light, and for the victims of an education without God.

SORROWFUL MYSTERIES

1st *Mystery* — The Agony in the garden

Hail, adorable Face of my Saviour, bowed to the earth under the weight of the sins of the world which cover Thee with confusion. Take away from us all human respect, all culpable shame.

Eternal Father, I offer Thee the Face of Thy Son, covered with the sweat of agony, obscured by the shades of death ; may Thy justice be appeased at the sight of so affecting a spectacle; mayest Thou have mercy on our coutry in spite of all the crimes that are committed against Thee therein.

2nd *Mystery* — The Flagellation

Hail, adorable Face of my Saviour, disfigured by the scourges of the executioners filled with fury against their innocent victim. Repair the injuries inflicted upon my soul by sin, which, as a hideous leprosy, disfigures and withers it.

Eternal Father, I offer Thee the bleeding Face of Thy Son in reparation for the innumerable, abominable sins, which imprint their shameful marks even upon the face of men.

3rd *Mystery* — The Crowning with thorns

Hail, adorable Face of my Saviour, ignominiously blindfolded, covered with spittle, crowned with thorns, wounded with blows. Efface from amongst us every trace of that devastating scourge, the impious and satanic pride of our epoch.

Eternal Father, I offer Thee the Face of Thy Son which has become unrecognisable. Spare us, and our nation which has committed so many blasphemies, so many profanations, so many audacious revolts against Thee.

4th *Mystery* — The bearing of the Cross

Hail, adorable Face of my Saviour, miraculously impressed upon the veil of St. Veronica. May my soul bear the impress of the features of Thy humiliation, in order that it may be one day clothed with Thy glory!

Eternal Father, I offer Thee the Face of Thy Son still wiped by so many faithful Veronicas, by so many reparatory souls. For the sake of these

souls which are so pleasing to Thee, stay Thy chastisements, and do not hurl Thy avenging thunders upon our unhappy people.

5th *Mystery* — The Crucifixion

Hail, adorable Face of my Saviour on the Cross. Before Thee the sun is veiled, the earth is moved and is covered with darkness, all the nature mourns. O features of the dying Jesus, features of crucified love, the ineffable expression of which has ravished all the saints! May you be imprinted deeply in my heart!

Eternal Father, I offer the Thee Face of Thy expiring Son. *Respice in Faciem Christi tui!* « Look on the Face of Thy Christ. » May Thy bowels be moved, and may the flood of thy mercy inundate the whole earth.

GLORIOUS MYSTERIES

1st *Mystery* — The Resurrection

Glory to Thee, O Lord, risen Jesus, who didst appear with radiant Face to Thy mother, to the holy women, to the assembled disciples. It is no longer Calvary with its horrors. What beauty, what splendour, what gladness!

By that glory of Thy Face, give back to our souls the beauty of which sin has deprived them; give back to them their christian characteristics.

2nd *Mystery* — The Ascension

Glory to Thee, Lord Jesus, ascending to heaven, with Thy Face turned towards the shores of Thy blessed home. Thou wilt hereafter descend once more with the angry Face of the judge, and in presence of Thy Majesty, every proud head shall prostrate itself before Thee.

O sweet Face of Jesus, going to prepare a place for us, charm our eyes, raise our gaze towards Thee ! We desire to belong « to the generation of those who, thirsting, seek the Face of the God of Jacob ».

3rd *Mystery*

The descent of the Holy Ghost

Glory to Thee, Lord Jesus, seated at the right hand of the Father. Thou wilt appear continually before the Face of God to plead our cause. A thousand and a thousand thanksgivings for that perpetual intercession.

After having obtained the full effusion of the Holy Spirit upon the apostles, pray to Thy Father to let the same Holy Spirit reign over us, let it brood upon the face of the great waters, upon the nations of the earth agitated, like an Ocean, by the tempests of atheism.

4th *Mystery* — The Assumption

Glory to Thee, Lord Jesus, the new Solomon coming to meet Thy mother. How beautiful Thou art, how gracious, how full of infinite amiability in presence of the holy ark introduced by Thee into the heavenly Jerusalem amidst celestial songs!

O smiling Face of Jesus, appear to us at the hour of death, and may the horrible form of the devil disappear at Thy aspect.

5th *Mystery* — The crowning of the Virgin

Glory to Thee, Lord Jesus, crowning Thy mother, and making her sit down beside Thee. The eyes of all the Blessed are fixed on Thy Face and on that of Thy mother. Those two Faces shine like two suns, and shed joy throughout the whole of Paradise.

O Jesus, O Mary, grant us the grace so greatly to be desired, the grace of graces, that of contemplating you hereafter face to face in the eternal vision of the elect.

THE LITTLE SACHET OR THE LITTLE GOSPEL

This devotional object was composed by Sister St. Pierre after a special communication from Our Lord. It consists of a leaflet on which is printed the gospel of the Circumcision, which is short, and in which is made mention of the Name of Jesus, given to the Saviour. On the same leaflet is engraved, at the top of it, the figure of the Divine Child and the initials of His adorable Name, and below the Gospel, some pious invocations calculated to excite confidence in the Name of Jesus, together with the lines :

When Jesus was named,
Vanquished Satan was disarmed.

The leaflet is folded in two and enclosed in a little piece of stuff, on which is embroidered a Cross with the Sacred Heart, so that it resembles a medal suitable to be worn on the person.

There is no other blessing needed, in order to receive it, than that which is attached to the Holy Name of Jesus. In honour of

the five letters of this divine Name, and by virtue of the five wounds, our Lord has promised to grant special graces to those who shall embrace this devotion with faith and piety: 1st to preserve them from thunder; 2dly from the cunning and the malice of the devil; 3dly from sudden and unprovided death; 4thly to enable them to walk readily along the path of virtue; 5thly to grant to them final perseverance.

Our Lord is pleased to manifest the power of his holy Name by many other spiritual and temporal graces: conversions, cures, etc. The sachet is principally employed with success in the case of dying sinners.

This devotion to the Holy Name of Jesus is attached to the great work of the Reparation of blasphemies and to that of the Holy Face.

EXPLANATIONS
OF THE MEDAL OF SAINT BENEDICT

The Cross, so called, of Saint Benedict, engraved upon a medal for many ages past, has some little resemblance, in its form, to the Cross of the Holy Order of Jerusalem;

it is particularly recommended because of its efficacity.

The letters in relief on the medal represent an equal number of Latin words, of which the following is the meaning. Between the four limbs of the cross, are the initials C. S. P. B., which signify : « Crux sancti Patris Benedicti ; » in English : *The Cross of Saint Benedict.*

Upon the vertical line of the cross is engraved : C. S. S. M. L., which stand for : « Crux sacra sit mihi lux, » or, in English : *May the holy Cross be my light.*

Upon the horizontal line of the same cross the letters N. D. S. M. D. signify : « Non Draco sit mihi dux ; » in English : *May the devil not be my leader.*

Upon the band of the ellipse, commencing at the top and turning to the left of the Cross, are the initials : V. R. S. N. S. M. V. S. M. Q. L. I. V. B. : « Vade retro, Satana ; numquam suade mihi vana ; sunt mala quæ libas, ipse venena bibas ; » in English : *Depart, Satan ; never inspire me with vanities. The things which Thou pourest out are bad, drink thy poisons thyself.*

In the upper portion of the ellipse, are seen upon some medals a Cross ✠; upon others the monogram I H S: both of them indicating that the virtue of this devotion depends entirely upon faith in Jesus Christ.

By a brief of Benedict XIV, dated the 12th of March 1742, the use of the medal was sanctioned and encouraged by the richest indulgences; but this favour, added to the graces of which the medal is already the instrument, requires, in order to its application, the special benediction of a priest authorised to that effect by the Holy See. The Benedictines of the Congregation of Monte Cassino and those of the French Congregation enjoy this right, with the power of delegating it to priests who may make a request for it. The same Brief describes the medals, known by the name of the Cross of Saint Benedict, as presenting on one side the figure of the holy Patriarch, and on the other a cross with the letters or characters described above.

A long experience has proved how useful this medal is for delivering human bodies, houses, even animals from all dia-

bolic influences; for curing those attacked by pestilence, and many other infirmities; for preservation from all danger of thunder; for fortifying us in temptations, and preserving purity of the mind and the heart (1).

The way in which to make use of this holy medal is to wear it, or to apply it to the persons or objects in which we are interested, praying to God always through the intercession and the merits of the most holy Patriarch. The Italian Fathers recommend that, in such circumstances, 5 *Glorias* should be recited in honour of the Passion of our Lord Jesus Christ, 3 *Aves* to the most blessed Virgin Mary, and 3 *Glorias* in honour of Saint Benedict.

They also advise that those who can make it convenient to do so, should recite these prayers every day, or, at least, every Tuesday, because that day is specially consecrated to the memory of Saint Benedict in the

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(1) See *Origine et effets admirables de la Croix ou Medaille de Saint Benoît*, by Dom Lelli Jacobuzi, abbot of Saint Paul on the Ostian way. Translated from Italian into French by M. d'Avrainville : 6th edition, revised and corrected by the abbé Janvier. — Price : 1 fr.

whole of the monastic Order. We propose to add to these prayers the ejaculations attached to the medal, that is to say:

Crux sacra, sit mihi lux, non draco sit mihi dux.
Vade retro, Satana; numquam suade mihi vana:
Sunt mala, quæ libas; ipse venena bibas.

But let no one confound this exhortation with the practises which are prescribed. For, to gain the indulgences attached to this devotion, it suffices to wear the medal of Saint Benedict, which ought to be made entirely of gold, of silver, of copper, or of some solid metal, and not of cardboard, or any other material, under penalty of nullity of the benediction and of the application of the indulgences.

Saint Benedict having promised to assist, at the hour of death, any one who should have invoked him during his life, we may make sure of this favour by every day reciting the following prayer, to which Pope Clement XIV has attached a plenary indulgence.

PRAYER

My beloved Father Saint Benedict, in consideration of the dignity with which the Lord has

deigned to honour you and to beatify you by so glorious an end, I beg of you to deign to be present at my death, and to fulfil towards me all the promises you made to the virgin Saint Gertrude. Amen.

EXERCISE

in honour of Our Lady of Seven Dolours.

Indulgence of 300 *days.* (Pius VII, 14th Jan. 1815.)

I. I deeply compassionate, O Mary, mother of sorrows, the affliction suffered by thy tender heart, on hearing the prophecy of the old man Simeon. Dearest mother, by thy greatly afflicted heart, obtain for us the virtue of humility and the grace of the fear of God.

Ave, Maria.

II. I deeply compassionate, O Mary, mother of sorrows, the anguish suffered by thy most sensitive heart during the flight and the sojourn in Egypt. Dearest mother, by thy afflicted heart, obtain for us the virtue of generosity and of liberality above all towards the poor and the gift of piety. *Ave, Maria.*

III. I deeply compassionate, O Mary, mother of sorrows, the cruel grief felt by thy tender heart, at the loss of thy dear Son Jesus. Dear-

est mother, by thy holy heart so keenly tried, obtain for us the virtue of chastity and the gift of knowledge. *Ave, Maria.*

IV. I deeply compassionate, O Mary, mother of sorrows, the consternation which thy maternal heart experienced when thou didst meet Jesus bearing his Cross. Dearest mother, by Thy sensitive heart so steeped in bitterness, obtain for us the virtue of patience and the gift of fortitude. *Ave, Maria.*

V. I deeply compassionate, O Mary, mother of sorrows, the martyrdom endured by thy courageous heart at witnessing Jesus in his agony. Dearest mother, by thy heart, so cruelly martyred, obtain for us the virtue of temperance and the gift of good counsel. *Ave, Maria.*

VI. I deeply compassionate, O Mary, mother of sorrows, the wound received by thy tender heart when the side of Jesus was opened, and his Heart pierced by the lance. Dearest mother, by thy heart so sorrowfully transpierced, obtain for us the virtue of fraternal charity and the gift of understanding. *Ave, Maria.*

VII. I deeply compassionate, O Mary, mother of sorrows, the lively anguish with which Thy tender heart was torn at the burial of Jesus.

Dearest mother, by thy sacred heart, so cruelly overwhelmed by sorrow, obtain for us the virtue of diligence and the gift of wisdom. *Ave, Maria.*

℣. Pray for us, O most sorrowful Virgin.

℟. That we may be made worthy of the promises of Christ.

PRAYER

Lord Jesus, we implore, now and for the hour of our death, the intercession of the most blessed Virgin Mary, Thy mother, whose holy soul was transpierced, at the time of Thy Passion, with a sword of grief. Grant this, O Saviour of the world, Thou who livest and reignest with the Father and the Holy Ghost for ever and ever. Amen.

THE *seven Aves,* IN HONOUR OF MARY MOTHER OF DOLOURS

Any one who will recite, with a contrite heart, seven *Aves, Maria,* adding, after each one of them, this invocation: *Holy mother, engrave the wounds of my Saviour in my innermost heart*, will gain: 1stly an indulgence of 300 days, once a day; 2dly a ple-

nary indulgence, once a month, if receited every day.

CHAPLET OF OUR LADY OF SEVEN DOLOURS

This chaplet is divided into seven *sevens*, each one of which is composed of a *Pater* and seven *Aves*. At the end three *Aves* are added in honour of the tears shed by the Blessed Virgin during the Passion.

1st An indulgence of two hundred days for each *Pater* and *Ave*, on the feast of the Compassion of the Blessed Virgin ; on all Fridays throughout the year, and during Lent ; and of one hundred days for every other day during the year ; 2dly a plenary indulgence once a month for those who recite it every day, and once a year for those who recite it, at least, four times a year.

The chaplet which is used must be blessed by a priest, who has received powers to do so. In order to sustain the attention and nourish piety, it will be well to meditate upon the seven mysteries of the dolours of Mary, indicated in the first exercise. We give an abstract of them here.

1st dolour. The old man Simeon predicts that a sword of sorrow shall pierce her soul.

2d. dolour. She is forced to fly into Egypt with Jesus and Joseph.

3rd dolour. She loses the infant Jesus and searches for him during three days.

4th dolour. She meets Jesus ascending to Calvary.

5th dolour. She sees him attached to the Cross and dying.

6th dolour. She receives his body on its descent from the Cross.

7th dolour. She accompanies him to the sepulchre.

At the conclusion, the verse and the prayer, which terminate the first exercise, are recited.

THE GOSPEL OF THE HOLY FACE

which is recited over the head of such pilgrims as may ask for it.

In illo tempore, summus sacerdos interrogavit Jesum et dixit ei : Tu es Christus Filius Dei benedicti? Jesus autem dixit illi : Ego sum ; et videbitis Filium hominis sedentem a dextris virtutis Dei et venientem cum nubibus cœli. Summus autem sacerdos, scindens vestimenta sua, ait : Quid adhuc desideramus testes ? Audistis blasphemiam : quid vobis videtur? Qui omnes condemnaverunt eum esse reum mortis. Et cœperunt quidam conspuere eum, et velare Faciem ejus, et colaphis eum cædere, et dicere ei : Propheliza ; et ministri alapis eum cædebant.

At that time, the high priest asked Jesus, and said to him : Art Thou the Christ the Son of the Blessed God ? and Jesus said to him : I am. And you shall see the Son of Man sitting on the right hand of the power of God, and coming with the clouds of heaven. Then the high priest, rending his garments, saith : What need we any further witnesses ? You have heard the blasphemy. What think you ? Who all condemned him to be guilty of death. And some began to spit on Him, and to cover his Face, and to buffet Him and to say to Him : Prophesy : and the servants struck him with the palms of their hands.

ANTIPHON

Impious men have risen up against me, having no pity; they sought to put me to death, and they did not spare me, but spit upon my Face.

℣. O God, our Protector, cast Thy eyes upon us;

℟. And look upon the Face of Thy Christ.

Let us pray. Almighty and merciful God, grant, we beseech Thee, that whilst venerating the Face of Thy Christ disfigured in the Passion because of our sins, we may merit to contemplate it for ever, shining in celestial glory. Through the same Jesus Christ. Amen.

℣. Most Holy Face of Christ,

℟. Have mercy upon him (on her *or* us).

ANTIPHONA

Insurrexerunt in me viri iniqui; absque misericordia quæsierunt me interficere, et non pepercerunt in Faciem meam spuere.

℣. Protector noster, aspice, Deus;

℟. Et respice in Faciem Christi tui.

Oremus. Concede, quæsumus, omnipotens et misericors Deus, ut qui Faciem Christi tui propter peccata nostra in Passione deformatam veneramur, eamdem in cœlesti gloria fulgentem contemplari perpetuo mereamur. Per eumdem. Amen.

℣. Sanctissima Facies Christi Jesu,

℟. Miserere ei (*or* nobis).

MASS

IN HONOUR OF THE MOST HOLY FACE

OF OUR LORD JESUS CHRIST DISFIGURED IN HIS PASSION

INTROIT

PROPTER te, Domine, sustinui opprobrium; operuit confusio Faciem meam; et factus sum illis in parabolam. *Ps.* Salvum me fac, Deus; quoniam intraverunt aquæ usque ad animam meam.

℣. Gloria Patri. Propter te.

IT is for Thy glory, O Lord, that I have suffered opprobrium, that my Face has been covered with confusion, and that I have become a mockery to them. *Ps.* Save me, O God, because the waters of tribulation have entered into my soul.

℣. Glory be to the Father. It is.

PRAYER

CONCEDE, quæsumus, omnipotens et misericors Deus, ut qui Faciem Christi tui propter peccata nostra in passione deformatam veneramur, eamdem in cœlesti gloria fulgentem contemplari perpetuo mereamur. Per eumdem.

ALMIGHTY and merciful God, grant, we beseech Thee, that whilst venerating the Face of Thy Christ disfigured in the Passion because of our sins, we may merit to contemplate it eternally in the splendour of heavenly glory. Through the same Jesus Christ. Amen.

Lesson from the prophet Isaias, ch. LII et LIII.

Sicut obstupuerunt super te multi, sic inglorius erit inter viros aspectus ejus, et forma ejus inter filios hominum. Iste asperget gentes multas, super ipsum continebunt reges os suum : quia quibus non est narratum de eo, viderunt : et qui non audierunt, contemplati sunt. Quis credidit auditui nostro? et brachium Domini cui revelatum est? Et ascendet sicut virgultum coram eo, et sicut radix de terra sitienti : non est species ei, neque decor; et vidimus eum, et non erat aspectus, et desideravimus eum. Despectum et novissimum virorum, virum dolorum, et scientem infirmitatem : et quasi absconditus Vultus ejus et despectus, unde nec reputavimus eum. Vere languores no-

Even as many have been astonished at Thee, so shall his visage be inglorious among men, and his form among the sons of men. He shall sprinkle many nations, kings shall shut their mouth at him : for they to whom it was not told of him, have seen : and they that heard not, have beheld. Who hath believed our report? and to whom is the arm of the Lord revealed? And he shall grow up as a tender plant before him, and as a root out of a thirsty ground : there is no beauty in him, nor comeliness : and we have seen him, and there was no sightliness, that we should be desirous of him : despised, and the most abject of men, a man of sorrows, and acquainted with infirmity : and his look was as it

were hidden and despised, whereupon we esteemed him not. Surely he hath borne our infirmities, and carried our sorrows.

Gradual. The confusion of my Face hath covered me at the voice of him that reproacheth and detracteth me: at the face of the enemy and persecutor. ℣. They began to spit upon Jesus, to cover his Face, and to buffet him, and to say to him: Prophesy: and the servants struck him with the palms of their hands.

Trait. My heart hath expected reproach and misery. And I looked for one that would grieve together with me, but there was none: and for one that would confort me, and I found none. And they gave me gall for my food, and in my thirst they gave me vinegar to drink.

stros ipse tulit, et dolores nostros ipse portavit.

Graduale. Confusio Faciei meæ cooperuit me a voce exprobrantis et obloquentis, a facie inimici et persequentis. ℣. Cœperunt conspuere Jesum, et velare Faciem ejus, et colaphis eum cædere et dicere ei: Prophetiza: et ministri alapis eum cædebant.

Tractus. Improperium expectavit cor meum, et miseriam. Et sustinui qui simul constristaretur, et non fuit: et qui consolaretur, et non inveni. Et dederunt in escam meam fel: et in siti mea potaverunt me aceto. ℣. Quem tu percussisti, persecuti sunt: et super

dolorem vulnerum meorum addiderunt.

℣. They have persecuted him whom Thou hast smitten; and they have added to the grief of my wounds.

✠ The Gospel according to St. Mark, ch. xiv, ℣. 61 to 65.

In illo tempore : Summus sacerdos interrogavit Jesum et dixit ei : Tu es Christus Filius Dei benedicti? Jesus autem dixit illi : Ego sum : et videbitis Filium hominis sedentem a dextris virtutis Dei, et venientem cum nubibus cœli. Summus autem sacerdos scindens vestimenta sua, ait : Quid adhuc desideramus testes? Audistis blasphemiam : quid vobis videtur? Qui omnes condemnaverunt eum esse reum mortis. Et cœperunt quidam conspuere eum, et velare Faciem ejus, et colaphis eum cædere, et dicere

At that time : the high priest asked him, and said to him : Art Thou the Christ the Son of the blessed God? And Jesus said to him : I am. And you shall see the Son of man sitting on the right hand of the power of God, and coming with the clouds of heaven. Then the high priest, rending his garments, saith : What need we any farther witnesses? You have heard the blasphemy. What think you? And they all condemned him to be guilty of death. And some began to spit upon him, and to cover his Face, and to buffet

him, and to say unto him: Prophesy: and the servants struck him with the palms of their hands.

ei: Prophetiza: et ministri alapis eum cædebant.

Offertory. A false speaker riseth up against my Face, contradicting me. They have opened their mouths upon me, and reproaching me they have struck me on the cheek, they are filled with my pains. These things have I suffered when I offered pure prayers to God.

Offertorium. Suscitatur falsiloquus adversus Faciem meam contradicens mihi. Aperuerunt super me ora sua, et exprobantes percusserunt maxillam meam. Satiati sunt pœnis meis. Hæc passus sum, cum haberem mundas ad Deum preces.

SECRET.

GOD of mercy, turn away Thy Face from our crimes, and cast Thy eyes upon the Face of Thy Christ, who has offered himself to Thee as a victim for us, and has washed us from our sins in his own blood. Through the same Jesus Christ, who liveth and reigneth, etc.

AVERTE, misericors Deus, Faciem tuam a peccatis nostris, et respice in Faciem Christi tui, qui tibi semetipsum pro nobis hostiam obtulit, et lavit nos a peccatis nostris in sanguine suo. Per eumdem... Qui tecum vivit, etc.

Communio. Exeamus ad Jesum extra castra, improperium ejus portantes.

Communion. Let us go forth from the camp, and let us go to Jesus, bearing the ignominy of his Cross.

POST-COMMUNION.

ADORANTIBUS, Domine, Vultum tuum olim in ignominia Passionis quasi absconditum, et in hoc amoris tui Sacramento nunc velatum, concede propitius: ut et opprobria tua debita veneratione compensemus in terris, et gloriæ tuæ participes esse mereamur in cœlis. Qui vivis, etc.

DEIGN, O Lord, to grant, to those who adore Thy Face once hidden under the ignominy of the Passion, and now veiled in the sacrament of Thy love, grace to compensate Thee for Thy opprobrium upon earth by their reverential homage, and to merit to share in Thy glory in heaven. Thou who livest, etc.

THE HOLY FACE

I

O Face divine of Jesus,
In ages long ago
Prophets and sages prayed that Thou ,
On earth, its light would show;
  Most holy Face, I cry to Thee,
  Like them, that I its beams may see.

II

O radiant Face of Jesus,
Transfigured in the sight
Of Thy apostles, on the Mount,
Shining with heaven's own light;
  Most holy Face, I cry to Thee,
  Thus to reveal Thyself to me.

III

O pitying Face of Jesus,
Thine eyes on Peter rest,
And bitter tears the Apostle sheds,
Contrite and sore distrest;
  Most holy Face, I cry to Thee
  Whene'er I sin, look so on me.

IV

O suffering Face of Jesus,
Bleeding, and soiled, and torn,
Its temples and its brow transpierced
By many a cruel thorn;
  Most holy Face, I cry to Thee,
  Offer Thy wounds to God for me.

V

O Face benign of Jesus,
The thief with sorrowing eyes
Gazed at it, and repentant went
With Christ to Paradise;
  Most holy Face, I cry to Thee,
  In loving kindness look on me.

VI

O dying Face of Jesus,
Upon th'accursed tree,
Crying aloud: Ah! why, my God,
Hast Thou forsaken me?
  Most holy Face, I cry to Thee,
  Plead by Thine agony for me.

VII

O risen Face of Jesus,
Never was face like Thine,
Where Godhead joins with manhood,
In unity divine;
  Most holy Face, I cry to Thee,
  Turn not away Thy gaze from me.

VIII

O awful Face of Jesus,
How shall I bear Thy sight
When, at the judgment, all my sins
Reveal themselves to light;
  Most holy Face, I cry to Thee,
  In that dread hour to pity me.

IX

O glorious Face of Jesus,
If, after I have died,
My soul but in Thy likeness wake,
I shall be satisfied;
  Most holy Face, I cry to Thee,
  More like Thee ever make Thou me.

HYMN TO THE HOLY FACE

FOR THE USE OF THE ARCHCONFRATERNITY

I

O Lord our God, and brother, bruised
For us beneath a load of grief,
Before Thy solitary Face,
We come, to give our tears relief.

REFRAIN

O Face adorable, august,
Of our Redeemer, see
A guilty people come to make
Reparation unto Thee.

II

Look on that forehead pierced with thorns,
And contemplate that Face divine :
Its eyes bedimmed with tears and blood,
Saviour ! can it indeed be Thine ?

(*Refrain.*)

III

« When our eyes saw Him, » prophets
« Beauty and glory he had none.
« Bowed down, like storm tost reed he
« Or leper which the world doth shun. »

(*Refrain.*)

IV

He, loveliest of the sons of men,
He, of Gods rays the mirror clear,
Behold him now! And we, ah! we,
To be his hangmen do not fear.

(*Refrain.*)

V

Upon that cruel night, when scorned
And outraged was that Holy Face,
And the most high, thrice holy, God
Was yielded up to menials base.

(*Refrain.*)

VI

We too were there: our sinful hands
Perchance, on him fierce blows did wreak,

Or else, alas! we left him lone,
Friends faithless found, companions weak.

(*Refrain.*)

VII

Forgive us, Jesus, victim dear,
Forgive, ungrateful though we be;
When prostrate we confess our crimes,
Thy Face, Redeemer, let us see.

(*Refrain.*)

VIII

O Face adored! be Thine our sighs,
Our secret tears, by day and night;
The world runs after treasures frail,
Thy Face alone is our delight.

(*Refrain.*)

IX

We keep Thee, and Thou keepest us,
Thy blood and tears to us belong,
Our brows grow pure beneath Thy gaze.
And near to Thee, our hearts are strong.

(*Refrain.*)

. . . .

X

O Face desirable, august,
Ceaseless we march on earth to Thee,
Face of our God awaiting us,
Soon we in Heaven Thyself shall see.

(*Refrain.*)

FOURTH PART

LITTLE OFFICE

OF THE HOLY NAME OF GOD

The little Office of the most Holy Name of God is in great part due to the pen of Mr. Dupont. We first found it in a pamphlet entitled, *Association of prayers against blasphemy*, etc., which went through several editions, the last being dated 1867; but since then it has not been reprinted. This portion of the pamphlet deserves to be saved from oblivion. We publish it as a supplement to our *manual* of the archconfraternity from which it will be easy to detach it and form of it a separate small tract.

It is a homage of Reparation and of honour which we desire to offer to the *most holy and most adorable Name of God,* so strangely misunderstood and outraged at the present day. Already, as we are aware, fervents souls living in the world make a practice of reciting this *Little Office* every day. So praiseworthy an example cannot be too loudly praised, and we earnestly desire that it should have imitators, in sufficient number to stifle, by a sacred concert of praise, the horrible clamour which hell vomits forth at this time against God and his redoubtable Name.

LITTLE OFFICE
of the Holy Name of God.

PARVUM OFFICIUM
Sanctissimi Nominis Dei.

MATINS.

The faithful soul, astonished at the patience of God in bearing with blasphemers, entreats him to cover them with confusion, and thereby to cause their conversion.

Our Father.

℣. Lord, Thou wilt open my lips.

℟. And my mouth shall extol Thy Name.

How long, O God, shall the enemy outrage Thee? Is the adversary to provoke Thy Name for ever?

They know not that Thou art our God, who destroyest wars from the beginning, and that the Lord is Thy Name.

Fill their faces with

Pater noster.

℣. Domine, labia mea aperies.

℟. Et os meum exaltabit Nomen tuum.

Usquequo, Deus, improperavit inimicus? irritat adversarius Nomen tuum in finem?

Nesciunt quia tu ipse es Deus noster, qui conteris bella, et Dominus Nomen est tibi.

Imple facies eorum

ignominia, et quærent Nomen tuum, Domine.

Confiteantur Nomini tuo magno, quoniam terribile et sanctum est.

Et benedicant Nomini gloriæ tuæ excelso, in omni laude et benedictione.

Gloria Patri.

Ant. Expectemus a Domino misericordiam; forsitan enim indignationem suam abscondet, et dabit gloriam Nomini suo.

CAPITULUM.

Sanctificabo Nomen meum magnum, quod pollutum est inter gentes, dicit Dominus: et assumam zelum pro Nomine sancto meo, ut sciant gentes quia ego Dominus.

℟. Deo gratias.

℣. Quis non timebit te, Domine?

shame, and they shalt seek Thy Name, O Lord.

Let them give praise to Thy great Name: because it is terrible and holy.

And blessed be the great Name of Thy glory with all blessing and praise.

Glory be to the Father.

Ant. Let us wait for mercy from the Lord; for perhaps he will put a stop to his indignation, and he will give glory to his own Name.

CHAPTER.

I will sanctify my great Name, which was profaned among the Gentiles, saith the Lord; and I will become jealous for the honour of my holy Name in order that the nations may know that I am the Lord.

℟. Let us give thanks to God.

℣. Who shall not fear Thee, O Lord?

℟. And who shall not magnify Thy Name?

LET US PRAY.

O God, whose holy and terrible Name is unceasingly profaned by blasphemers, lighten the eyes of those who outrage Thee, that confessing the majesty of Thy Name, they may, together with us, revere and love it. Through Jesus Christ our Lord.

℣. May the Name of the Lord be blessed.

℣. Now and for ever. Amen.

℟. Et magnificabit Nomen tuum?

OREMUS.

Deus, cujus sanctum et terribile Nomen jugiter tota die blasphematur, illumina oculos improperantium tibi, ut majestatem tui Nominis agnocentes, illud nobiscum et revereantur et ament. Per Dominum.

℣. Sit Nomen Domini benedictum.

℟. Ex hoc nunc, et usque in sæculum. Amen.

AT LAUDS.

The faithful soul invites all creatures to unite in praising the Name of the Lord.

Our Father.

℣. Lord, Thou wilt open my lips.

℟. And my mouth shall extol Thy Name.

Praise ye the Lord from the heavens: praise ye him in the high places.

Pater noster.

℣. Domine, labia mea aperies.

℟. Et os meum exaltabit Nomen tuum.

Laudate Dominum de cœlis; laudate eum in excelsis.

Laudate eum, omnes angeli ejus; laudate eum, omnes virtutes ejus.

Laudate eum, sol et luna; laudate eum, omnes stellæ et lumen.

Laudate eum, cœli cœlorum; et aquæ omnes quæ super cœlos sunt laudent Nomen Domini.

Bestiæ et universa pecora, serpentes et volucres pennatæ;

Reges terræ et omnes populi, principes et omnes judices terræ;

Juvenes et virgines, senes cum junioribus laudent Nomen Domini, quia exaltatum est Nomen ejus solius.

Gloria Patri.

Ant. Jubilate Deo, omnis terra; psalmum dicite Nomini ejus; date gloriam laudi ejus.

Praise ye him, all his angels: praise ye him, all his hosts.

Praise ye him, sun and moon: praise him, all ye stars and light.

Praise him, ye heavens of heavens, and let all the waters that are above the heavens praise the Name of the Lord.

Praise him, beasts and all cattle, serpents and feathered fowl;

Kings of the earth and all people, princes and all judges of the earth;

Young men and maidens: let the old with the younger, praise the Name of the Lord, for his Name alone is exalted.

Glory to the Father.

Ant. Sing to the Lord with holy transports of joy, all ye inhabitants of the earth: sing canticles to the glory of his Name: render to him, by your praises, the homage due to him.

CHAPTER.

Blessed art Thou, O Lord, God of our fathers; and worthy to be praised, and glorified, and exalted above all for ever; and blessed is the holy Name of Thy glory: and worthy to be praised, and exalted above all from century to century.

℟. Thanks be to God.

℣. From the rising to the setting of the sun.

℟. The Name of the Lord shall be blessed.

LET US PRAY.

Grant to us, almighty God, grace so to venerate thy holy Name on earth, that we may merit to praise and bless it with the angels and saints in heaven. Through our Lord Jesus Christ.

℣. Blessed be the Name of the Lord.

℟. Now and evermore. Amen.

CAPITULUM.

Benedictus es, Domine Deus patrum nostrorum; et laudabilis, et gloriosus, et superexaltatus in sæcula, et benedictum Nomen gloriæ tuæ sanctum, et laudabile, et superexaltatum in omnibus sæculis.

℟. Deo gratias.

℣. A solis ortu usque ad occasum.

℟. Laudabile Nomen Domini.

OREMUS.

Concede nobis, omnipotens Deus, ita Nomen sanctum tuum in terra venerari, ut cum angelis et sanctis tuis in cœlo ipsum laudare et exaltare mereamur. Per Dominum.

℣. Sit nomen Domini benedictum.

℟. Ex hoc nunc et usque in sæculum. Amen.

AT PRIME.

The faithful soul, terrified at the thought of all the crimes, and above all the blasphemies which are committed, thereby provoking God to inflict chastisements, conjures him, by his Holy Name, to have pity on his people.

Pater noster.

℣. Domine, labia mea aperies.

℟. Et os meum exaltabit Nomen tuum.

Deus meus, aperi oculos, et vide desolationem nostram et civitatem super quam invocatum est Nomen tuum.

Exurge; quare obdormis, Domine? Exurge, Domine, adjuva nos, et redime nos propter Nomen tuum.

Noli meminisse iniquitatum patrum nostrorum, sed memento manus tuæ et Nominis tui in tempore isto.

Peccavimus cum pa-

Our Father.

℣. Lord, Thou wilt open my lips.

℟. And my mouth shall extol Thy Name.

My God, open Thine eyes, and consider our desolation, and the city upon which Thy Name is invoked.

Arise, O Lord; why sleepest Thou? Arise, O Lord, help us and redeem us for Thy Name's sake.

Remember not the iniquities of our fathers, but think at this time upon Thy power and upon Thy Name.

We confess that we

have sinned with our fathers; that we have acted unjustly, and wrought iniquity.

tribus nostris; injuste egimus, et iniquitatem fecimus.

If our iniquities cry out against us, O Lord, nevertheless be merciful to us for Thy Name's sake, for our rebellions are many, we have sinned against Thee.

Si iniquitates nostræ responderunt nobis, Domine, fac propter Nomen tuum; quoniam multæ sunt aversiones nostræ, et tibi peccavimus.

Help us, O God our Saviour; deliver us for the glory of Thy Name, and forgive us our sins for Thy Name's sake.

Adjuva nos, Deus salutaris noster, et propter gloriam Nominis tui libera nos, et propitius esto peccatis nostris, propter Nomen tuum.

Glory be to the Father.

Gloria Patri.

Ant. Arise, O Lord, help us and redeem us for Thy Name's sake.

Ant. Exurge, Domine, adjuva nos, et redime nos propter Nomen tuum.

CHAPTER.

CAPITULUM.

And my people, upon whom my Name is called being converted, shall make supplication to me, and seek out my Face, and do penance for their most wicked ways:

Si conversus autem populus meus, super quos invocatum est Nomen meum, deprecatus me fuerit, et exquisierit faciem meam, et egerit pœnitentiam a viis suis pessimis, et e-

go exaudiam de cœlo, et propitius ero peccatis eorum.

℟. Deo gratias.

℣. In eo lætabitur cor nostrum.

℟. Et in Nomine sancto ejus speravimus.

OREMUS.

Ineffabilem nobis, Domine, propter Nomen sanctum tuum, misericordiam tuam clementer ostende, ut simul nos, et a peccatis omnibus exuas et a pœnis quas pro his mereamur eripias. Per Dominum.

℣. Sit Nomen Domini benedictum.

℟. Ex hoc nunc et usque in sæculum. Amen.

then will I hear from heaven, and will pardon their sins.

℟. Let us give thanks to God.

℣. Our heart finds its joy in him.

℟. And we hope in his holy Name.

LET US PRAY.

Deign, O Lord, for Thy Name's sake, to show to us thy mercy that we may be delivered, both from our sins and from the chastisements they have deserved. Through our Lord Jesus Christ.

℣. Blessed be the Name of the Lord.

℟. Now and for evermore. Amen.

AT TIERCE.

The faithful soul, having withdrawn into solitude blesses, invokes and glorifies the Holy Name of God.

Our Father.

℣. Lord, Thou wilt open my lips.

℟. And my mouth shall extol Thy Name.

I will extol Thee, O God my king: and I will bless Thy Name for ever, yea for ever and ever.

I will sing praise to Thee in the sight of the angels: I will worship towards Thy holy temple, and I will give glory to Thy Name.

Every day I will bless Thee: and I will praise Thy Name for ever, yea for ever and ever.

I will bless Thee as long as I live: and in Thy Name I will lift up my hands to heaven.

And Thou, O Lord,

Pater noster.

℣. Domine, labia mea aperies.

℟. Et os meum exaltabit Nomen tuum.

Exaltabo te, Deus meus Rex, et benedicam Nomini tuo in sæculum et in sæculum sæculi.

Et in conspectu angelorum psallam tibi; adorabo ad templum sanctum tuum, et confitebor Nomini tuo.

Per singulos dies benedicam tibi, et laudabo Nomen tuum, in sæculum et in sæculum sæculi.

Sic benedicam te in vita mea, et in Nomine tuo levabo manus meas.

Et tu, Domine, fac

mecum propter Nomen tuum, quia suavis est misericordia tua.

defend me for Thy Name's sake: because Thy mercy is sweet.

Aspice in me, et miserere mei, secundum judicium diligentium Nomen tuum.

Look upon me, O Lord, and have mercy on me, according to the judgment of them that love Thy Name.

Exultabit cor meum in salutare tuo; cantabo Domino qui bona tribuit mihi, et psallam Nomini Domini altissimi.

My heart will thrill with joy in Thy salvation: I will sing to the Lord, who giveth me good things: yea I will sing to the Name of the Lord the most High.

Gloria Patri.

Glory be to the Father.

Ant. Exaltabo te, Deus meus Rex, et benedicam Nomini tuo in sæculum, et in sæculum sæculi.

Ant. I will praise Thee, O God my King, and I will bless Thy Name for ever and ever.

CAPITULUM.

Turris fortissima Nomen Domini: ad ipsum currit justus, et exaltabitur.

℟. Deo gratias.

℣. Benedic, anima mea, Domino.

℟. Et omnia quæ intra me sunt, Nomini sancto ejus.

CHAPTER.

The Name of the Lord is a strong tower: the just runneth to it, and shall be exalted.

℟. Thanks be to God.

℣. Bless the Lord, O my soul.

℟. And let all that is within me bless his Holy Name.

LET US PRAY.

Grant us, almighty and eternal God, grace to bless Thy Name with such pure heart and to invoke it with such confidence, that we may deserve to obtain all that we have asked of Thee. Through Jesus Christ.

℣. Blessed be the Name of the Lord.

℟. From this time forth, for evermore. Amen.

OREMUS.

Da nobis, omnipotens et sempiterne Deus, Nomen sanctum tuum ita pura mente benedicere et fiducialiter invocare, ut quodcumque sic petierimus obtinere mereamur. Per Dominum.

℣. Sit nomen Domini benedictum.

℟. Ex hoc nunc et usque in sæculum. Amen.

AT SEXT.

The faithful soul is convinced, by its own experience, of the power of the Holy Name of God against the enemies of our salvation.

Our Father.

℣. Lord, Thou wilt open my lips.

℟. And my mouth shall extol Thy Name.

Blessed is the man whose trust is in the Name of the Lord; and who hath not had regard to vanities, and lying follies.

Pater noster.

℣. Domine, labia mea aperies.

℟. Et os meum exaltabit Nomen tuum.

Beatus vir cujus est Nomen Domini spes ejus, et non respexit in vanitates et insanias falsas.

Circumdantes circumdederunt me; et in Nomine Domini quia ultus sum in eos.

Circumdederunt me sicut apes, et exarserunt sicut ignis in spinis; et in Nomine Domini, quia ultus sum in eos.

Confitebor Nomini tuo, Domine, quoniam adjutor et protector factus es mihi.

Et liberasti me, secundum multitudinem misericordiæ Nominis tui, de manibus quærentium animam meam.

Sperent in te qui noverunt Nomen tuum, quoniam non dereliquisti quærentes te, Domine.

Propterea confitebor tibi in nationibus, Domine, et Nomini tuo psalmum dicam.

Gloria Patri.

My enemies have surrounded me and compassed me about: and in the Name of the Lord, I have been revenged on them.

They surrounded me like bees, and they burned like fire among thorns: and in the Name of the Lord I was revenged on them.

I will give glory to Thy Name, O Lord: for Thou hast been a helper and protector to me.

And Thou hast delivered me, according to the multitude of the mercy of Thy Name from the hands of those who sought after my life.

Let those who know Thy Name trust in Thee: for Thou hast not forsaken those who seek Thee, O Lord.

Therefore, O Lord, I will confess Thee among the nations; and I will sing a psalm to the glory of Thy Name.

Glory to the Father.

Ant. In Thy Name we will despise those who rise up against us.

CHAPTER.

Let him who hath walked in darkness and who hath no light, hope in the Name of the Lord, and lean upon his God.

℟. Thanks be to God.

℣. In Thee, O Lord, we shall have strength to fight against our enemies.

℟. And in Thy Name we will despise those who rise up against us.

LET US PRAY.

O God, who never forsakest those who hope in Thy Name, grant us Thy help in our weakness, so that under the protection of Thy holy Name we may triumph over all the obstacles which we may encounter in the way of salvation. Through Jesus Christ our Lord.

Ant. In Nomine tuo spernemus insurgentes in nobis.

CAPITULUM.

Qui ambulaverit in tenebris et non est lumen ei, speret in Nomine Domini, et innitatur super Deum suum.

℟. Deo gratias.

℣. In te, Domine, inimicos nostros ventilabimus cornu.

℟. Et in Nomine tuo spernemus insurgentes in nobis.

OREMUS.

Deus, qui in Nomine tuo sperantes nunquam deseris, concede fragilitati nostræ præsidium, ut sancti Nominis tui protectione muniti, omnia salutis nostræ adversantia superare valeamus. Per Dominum.

℣. Sit Nomen Domini benedictum.

℟. Ex hoc nunc et usque in sæculum. Amen.

℣. May the Name of the Lord be blessed.

℟. Now and for evermore.

AT NONE.

The faithful soul admires the grandeur of the holy Name of God, and begs that it may be known, feared and glorified by all men.

Pater noster.

℣. Domine, labia mea aperies.

℟. Et os meum exaltabit Nomen tuum.

Domine Deus noster, quam admirabile est Nomen tuum in universa terra!

Non est similis tui, Domine: magnus es tu, et magnum Nomen tuum in fortitudine.

Quis non timebit te, et magnificabit Nomen tuum?

Sit auris tua attendens adorationem servorum tuorum qui volunt timere Nomen tuum.

Our Father.

℣. Lord, Thou open wilt my lips.

℟. And my mouth shall extol Thy Name.

O Lord our God, how admirable is Thy Name throughout the whole earth!

There is none like to Thee, O Lord: Thou art great, and great is Thy Name in might.

Who shall not fear Thee, O Lord, and magnify Thy Name?

Let Thy ear, Lord, be attentive to the prayer of Thy servants who desire to fear Thy Name.

Thou wilt hear us from the firmament where Thou dwellest, in order that all people, throughout the whole earth, may learn to fear Thy Name, like Thy people Israel.

And all the nations Thou hast made shall come and adore before Thee, O Lord: and they shall glorify Thy Name.

According to Thy Name O God, so also is Thy praise unto the ends of the earth.

And Thy Name shall be remembered from generation to generation.

Glory be to the Father.

Ant. Who shall not fear Thee, O Lord, and magnify Thy Name?

CHAPTER.

From the rising to the setting of the sun, my Name is great among the Gentiles, and in every place there is sacri-

Tu exaudies de cœlo, in firmamento habitaculi tui, ut discant universi populi terrarum Nomen tuum timere, sicut populus tuus Israël,

Et omnes gentes, quascumque fecisti, venient, et adorabunt coram te, et glorificabunt Nomen tuum.

Secundum Nomen tuum, sic et laus tua in fines terræ.

Et memores erunt Nominis tui in omni generatione et generationem.

Gloria Patri.

Ant. Quis non timebit te, Domine, et magnificabit Nomen tuum?

CAPITULUM.

Ab ortu solis usque ad occasum magnum est Nomen meum in gentibus, et in omni loco sacrificatur et offertur Nomini

meo oblatio munda, quia magnum est Nomen meum in gentibus, dicit Dominus exercituum.

℟. Deo gratias.

℣. Sanctum et terribile Nomen ejus.

℟. Initium sapientiæ timor Domini.

OREMUS.

Sancti Nominis tui, Domine, timorem pariter et amorem fac nos habere perpetuum, quia nunquam tua gubernatione destituis, quos in soliditate tuæ dilectionis instituis. Per Dominum.

℣. Sit Nomen Domini benedictum.

℟. Ex hoc nunc et usque in sæculum. Amen.

fice, and there is offered to my Name a clean oblation: for great is my Name, among the Gentiles, saith the Lord of hosts.

℟. Thanks be to God.

℣. Holy and terrible is His Name.

℟. The fear of the Lord is the beginning of wisdom.

LET US PRAY.

Make us, O Lord, to have a perpetual fear and love of Thy holy Name, for Thou never ceasest to govern those whom Thou dost solidly establish in Thy love. Through Jesus Christ our Lord.

℣. May the Name of the Lord be blessed.

℟. Now and for evermore. Amen.

AT VESPERS.

The faithful soul engages all christians to assemble in the holy place, to glorify the

Name of the Lord after the example and under the auspices of the most holy Virgin.

Our Father.

Hail, Mary.

℣. Lord, Thou wilt open my lips.

℟. And my mouth shall extol Thy Name.

Magnify the Lord with me, and let us extol his Name together.

Go ye into his temple with praise, and into his courts with hymns: glorify him: and praise ye his Name.

For thither did the tribes go up, the tribes of the Lord: the testimony of Israel, to praise the Name of the Lord.

Bring to the Lord glory and honour: bring to the Lord glory to his Name: adore ye the Lord in his holy court.

Sing ye to the Lord and bless his Name: shew forth his salvation from day to day.

Pater noster.

Ave, Maria.

℣. Domine, labia mea aperies.

℟. Et os meum exaltabit Nomen tuum.

Magnificate Dominum mecum, et exaltemus Nomen ejus in idipsum.

Introite portas ejus in confessione, atria ejus in hymnis; confitemini illi, laudate Nomen ejus.

Illuc enim ascenderunt tribus, tribus Domini, testimonium Israël ad confitendum Nomini Domini.

Afferte Domino gloriam et honorem, afferte Domino gloriam Nomini ejus; adorate Dominum in atrio sancto ejus.

Cantate Domino, et benedicite Nomini ejus; annuntiate de die in diem salutare ejus.

Cantate Deo, psalmum dicite Nomini ejus; iter facite ei qui ascendit super occasum: Dominus Nomen illi.

Modulamini illi psalmum novum; exaltate et invocate Nomen ejus.

Gloria Patri.

Ant. Bonum est confiteri Domino et psallere Nomini tuo, Altissime.

Sing ye to God, sing a psalm to his Name: make a way for him who ascendeth upon the west: the Lord is his Name.

Sing ye to him a new psalm, extol and call upon his Name.

Glory be to the Father.

Ant. It is good to give praise to the Lord: and to sing Thy Name, O most High.

CAPITULUM.

Elegi et sanctificavi locum istum, dicit Dominus, ut sit Nomen meum ibi in sempiternum, et permaneant oculi mei et cor meum ibi cunctis diebus.

℟. Deo gratias.

CHAPTER.

I have chosen and I have sanctified this place, saith the Lord, that my Name may be there for ever, and that my eyes and my heart may remain there perpetually.

℟. Thanks be to God.

CANTICUM

BEATÆ MARIÆ VIRGINIS.

Magnificat anima mea Dominum,

Et exultavit spiritus meus in Deo salutari meo.

CANTICLE

OF THE BLESSED VIRGIN.

My soul doth magnify the Lord,

And my spirit hath rejoiced in God my Saviour.

Because he hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me blessed.

Quia respexit humilitatem ancillæ suæ; ecce enim ex hoc beatam me dicent omnes generationes.

Because he that is mighty, hath done great things to me; and holy is his Name.

Quia fecit mihi magna qui potens est, et sanctum Nomen ejus.

And his mercy is from generation unto generation, to them that fear him.

Et misericordia ejus a progenie in progenies timentibus eum.

He hath showed might in his arm: he hath scattered the proud in the conceit of their heart.

Fecit potentiam in brachio suo: dispersit superbos mente cordis sui.

He hath put down the mighty from their seat, and hath exalted the humble.

Deposuit potentes de sede, et exaltavit humiles.

He hath filled the hungry with good things; and the rich he hath sent empty away.

Esurientes implevit bonis, et divites dimisit inanes.

He hath received Israel his servant, being mindful of his mercy.

Suscepit Israël puerum suum, recordatus misericordiæ suæ.

As he spoke to our Fathers: to Abraham and to his seed for ever.

Sicut locutus est ad patres nostros, Abraham et semini ejus in sæcula.

Gloria Patri.

Ant. Fecit mihi magna qui potens est, et sanctum Nomen ejus.

℣. Adorabo ad templum sanctum tuum.

℟. Et confitebor Nomini tuo, Domine.

OREMUS.

Respice, quæsumus, Domine, super famulos tuos in Nomine tuo congregatos, et concede illis ut operibus, et non tantum verbis, injurias sancto Nomini tuo illatas reparare valeant. Per Dominum.

℣. Sit Nomen Domini benedictum.

℟. Ex hoc nunc et usque in sæculum. Amen.

Glory be to the Father.

Ant. For he that is mighty hath done great things to me; and holy is his Name.

℣. I will worship Thee towards Thy holy temple.

℟. And I will give glor. Thy Name, O Lord.

LET US PRAY.

Lord, we beseech Thee, look upon Thy family which is gathered together in Thy Name and grant to them that, not only by their words, but by their actions, they may make reparation for the outrages committed against Thy holy Name. Through Jesus Christ our Lord, etc.

℣. May the Name of the Lord be blessed.

Now and for evermore. Amen.

The faithful soul excites itself more and more to praise the Holy Name of God, in the hope of glorifying it in a still more perfect manner in heaven.

Our Father.

℣. Lord, Thou wilt open my lips.

℟. And my mouth shall extol Thy Name.

I will praise Thee for ever, O Lord; and I will wait on Thy Name for it is good in the sight of Thy Saints.

All those who love Thy Name shall glory in Thee: for Thou wilt bless the just.

Because Thou hast heard the voice of my prayer, O Lord my God: Thou hast given a heritage to those who fear Thy Name.

That they may declare the Name of the Lord in Sion : and publish his praise in Jerusalem.

Pater noster.

℣. Domine, labia mea aperies.

℟. Et os meum exaltabit nomen tuum.

Confitebor tibi in sæculum, et expectabo Nomen tuum, quoniam bonum est in conspectu sanctorum tuorum.

Gloriabuntur in te omnes qui diligunt Nomen tuum, quoniam tu benedices justo.

Quoniam tu, Deus meus, exaudisti orationem meam; dedisti hæreditatem timentibus Nomen tuum;

Ut annuntient in Sion Nomen Domini, et laudem ejus in Jerusalem.

Et laudent Nomen ejus in choro; in tympano et psalterio psallant ei.

Voluntarie sacrificabo tibi, et confitebor Nomini tuo, quoniam bonum est.

Sic psalmum dicam Nomini tuo in sæculum sæculi, ut reddam vota mea de die in diem.

Confitebor tibi, Domine Deus meus, in toto corde meo; et glorificabo Nomen tuum in æternum. Spiritus tuus bonus deducet me in terram rectam; propter Nomen tuum, Domine, vivificabis me in æquitate tua.

Educ de custodia animam meam ad confitendum Nomini tuo: me expectant justi donec retribuas mihi.

Gloria Patri.

Ant. Non nobis, Do-

Let them praise his Name in holy songs; Let them sing to him with instruments of music.

Then I will freely sacrifice to Thee, and I will give praise to Thy Name: for it is good.

I will sing a psalm to Thy Name for ever and ever: that I may pay my vows from day to day.

I will praise Thee, O Lord my God, with my whole heart, and I will glorify Thy Name for ever.

Thy Good Spirit shall lead me into the right Land: for the sake of Thy Name, O Lord, Thou wilt quicken me in Thy justice.

Bring my soul out of prison, that I may praise Thy Name: the just wait for me until Thou reward me.

Glory be to the Father.

Ant. Not to us, O Lord,

not to us, but to Thy Name give glory.

mine, non nobis; sed Nomini tuo da gloriam.

CHAPTER.

Then I saw the Lamb standing upon mount Sion, and with him one hundred and forty-four thousand persons who had his Name, and the Name of his Father, written on their foreheads.

℟. Thanks be to God.

℣. Let all who love Thy Name, glorify themselves in Thee.

℟. Because Thou wilt bless the just.

CAPITULUM.

Ecce Agnus stabat super montem Sion, et cum eo centum quadraginta quatuor millia habentes Nomen ejus, et Nomen Patris ejus scriptum in frontibus suis.

℟. Deo gratias.

℣. Gloriabuntur in te omnes qui diligunt Nomen tuum.

℟. Quoniam tu benedices justo.

LET US PRAY.

Grant, O almighty God, that our mouths may not cease to celebrate Thy glory, and that having blessed Thee during our exile here on earth, we may deserve to praise Thee eternally in heaven, bearing written on our foreheads Thy holy Name,

OREMUS

Repleatur os nostrum laude, omnipotens Deus, ut semper benedicentes te, dum peregrinamur exules, canticum æternum cantare mereamur in cœlis, habentes scriptum in frontibus nostris Nomen sanctum tuum et Nomen Filii tui. Qui

tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. Amen.

℣ Sit Nomen Domini benedictum.

℟. Ex hoc nunc et usque in sæculum.

℣. Erue nos in mirabilibus tuis.

℟. Et da gloriam Nomini tuo, Domine.

Dei Patris omnipotentis Verbum, te, Domine Jesu Christe, deprecamur ut nos in Fide Nominis tui robores per spei perseverantiam, et caritatis excellentiam. Qui vivis et regnas cum Deo Patre in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. Amen.

and the Name of Thy Son Jesus Christ; who liveth and reigneth with Thee, in the unity of the Holy Ghost for ever and ever. Amen.

℣. May the Name of the Lord be blessed.

℟. Now and for evermore.

℣. Deliver us by Thy miraculous power.

℟. And give glory to Thy Name, O Lord.

O Word of the omnipotent God, our Lord Jesus Christ, we beg of Thee to fortify us in the faith of Thy Name by the hope of perseverance and by the excellence of charity, Thou who livest aud reignest with God the Father in the unity of the Holy Ghost for ever and ever. Amen.

SUPPLEMENT

Since the earlier pages of this Manual were printed, we have asked His Holiness Pope Leo XIII to grant additional favours to the associates of the Archconfraternity of the Holy Face.

The Holy Father, by a Brief dated the 15th January 1887, has deigned to grant to the associates a plenary special indulgence for the monthly meetings of the Archconfraternity, which may be gained four times a year, on such days of the meetings as shall be fixed upon by the Bishop of the place.

The archbishop of Tours has fixed, for his diocese, the Meetings taking place in the months of January, April, June and October.

NOTICES

The Holy sacrifice of the mass: Daily at 6, 7 and 8 o'clock.

Recitation of the Litany of the Holy Face with Recommendations and Prayers: Daily, in the morning after the 7 o'clock mass, and in the evening at 5 o'clock.

Monthly meeting of the Archconfraternity of the Holy Face: On the last Sunday of the month, at 5 o'clock in the evening; instruction and Benediction.

The Way of the Cross: On the second Friday of the month, at 5 o'clock in the evening.

Nocturnal Adoration: Every Tuesday evening, from 9, 30 to 5 o'clock on Wednesday morning.

Diurnal Adoration: Every Wednesday, from 5 o'clock in the morning to 5 o'clock in the evening, concluding with instruction and Benediction.

Pilgrimages of Reparation: Every year, from Palm Sunday to Good Friday.

Mr. Dupont's room : May be visited at every hour in the day.

Offering of candles : From 25 centimes to 1 franc.

Lighted Lamp : For a novena, 3 francs; for a month, 10 francs, and for a year, 60 francs.

Oil Holy : Sent in a box by post. — Price : 1 fr. 50 cent.

Intentions for Masses : In consequence of the expense on the work, the offering for each mass required at the Oratory is 2 francs, of which 50 centimes is appropriated to the Work.

The chaplets, medals of Saint Benedict and others which are forwarded from the Oratory, receive the blessings and Indulgences suitable to them, and do not lose them by being gratuitously distributed.

Correspondence : Letters to be prepaid, and postage-stamp enclosed, if an answer be required. Address to be legibly written and the railway station specified to which articles are to be sent. Address : *M. le Chanoine Pierre Janvier, Directeur des Prêtres de la Sainte-*

Face, rue Bernard-Palissy, 8 *(formerly rue Saint-Étienne), Tours (Indre-et-Loire).*

The Oratory is open to foreign pilgrims every day, from 5, 30 in the morning to 6, 30 in the evening. Two confessionals are placed at their disposal.

Recommendations may be sent by post, or entered in a book kept for the purpose in the vestibule of the Oratory.

Persons are earnestly requested to notify in writing any graces received, and also to have *ex-voto* put up in token of thankfulness.

ON SALE

AT THE BUREAU OF THE HOLY FACE

(In aid of the Work.)

THE LIFE OF MR. DUPONT, by M. l'Abbé Janvier, chanoine, in French, 2 vols. 12°, 6 fr., post-free. 7 »

Ditto, abridged edition, in French, 1 vol. 12°, 3 fr. . . . . — 3 50

Ditto, in English, 7 50. . . . . — 8 »

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Ditto, in English. 1 25

Ditto, in German. 0 75

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Ditto, in Spanish. 0 75

THE LIFE OF SISTER SAINT-PIERRE, by the same author, 1 vol. 12°, in French, 3 fr. post-free. 3 50

Ditto, in English, 6 fr. . . . . . . — 6 50

SISTER SAINT-PIERRE AND THE WORK OF REPARATION, by the same author, in French. . 0 40

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THE *Cultus* OF THE HOLY FACE, historical notices, by the same author, in French, 18°	0	60
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THE ORIGIN AND MARVELLOUS EFFECTS OF THE CROSS OR MEDAL OF SAINT BENEDICT, in French.	1	»
THE LITANY OF THE HOLY FACE, by the Rev. M. l'Abbé de Bellune, canon of the Metropolitan Chapter of Tours, in French, 1 25, post free.	1	50
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THE LITANY OF THE HOLY FACE; PRAYERS OF MR. DUPONT; NOTICES ON THE *cultus* OF THE HOLY FACE, and the promises (in French, English, German, Flemish, Italian or Spanish), separately	0	05
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THE *amende honorable* OF THE ARCHCONFRATERNITY, in French, English, German, Flemish, etc	0	05
Ditto, per dozen	0	50
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Hymns to the Holy Face, to the Blessed Sacrament, to the Precious Blood, to our Lady of the Seven Dolours, and to Saint Peter penitent, in French, seperately, each	0	05
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An authentic Picture of the Holy Face, on linen, black, full sized	1	75
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Picture of the Holy Face, porcelain, large size	4	»
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Photographs of Mr. Dupont living and dead, of the Picture of the Holy Face of Mr. Dupont, of the Oratory and of Saint Veronica, each. . 0 50
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Ditto, per dozen. 1 50
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A sheet of eighty engravings to make the *sachet* 1 »

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Ditto, the gross, 1 50, 3 50 and. . . . . 5 »
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Ditto, in *silver*, the one, 0 20, 0 50, 0 60. 1 fr., 1 50, 2 fr. and. . . . . 4 »

MEDALS OF SAINT BENEDICT (*same prices*).	
• LITTLE MEDALLION, with a photograph of the Holy Face and of Mr. Dupont, silver and gilt silver, 1 fr., 1 25, 1 50, 3 60 and.	4 »
Ditto, in mother-of-pearl.	3 50
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Ditto, in silver.	4 »
LITTLE ROSARY OF THE HOLY FACE, with a small engraving giving the manner of saying it (cocoa).	0 50
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— — with a nickel cross. . .	1 50
— in silver (cocoa).	4 »
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ROSARIES AND SCAPULARS, *various prices*. . .	
Ex-voto, Sienna marble slab.	14 »
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— expense for placing it.	4 »
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